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REMARKS
ON
A PAMPHLET,

Lately circulated in the
Neighbourhood of Cawthorne;

IRONICALLY ENTITLED,
*"An Earnest and Affectionate Address to
the People called Methodists:"*

IN
SIX LETTERS TO A FRIEND.

BY
JAMES EVERETT.

"His words were softer than oil, yet were they drawn swords."

Psal.

Barnsley:

PRINTED FOR AND SOLD BY THE AUTHOR.

1812.

Engel from Kenneth Hince 19/81



G. GREAVES, PRINTER, BARNSELY.

REMARKS &c.



LETTER I.

DEAR SIR,

As requested, I proceed to make a few observations on a small tract, entitled, "An Earnest and Affectionate Address to the People called Methodists." The "Address" seems to have been published under the patronage of "The Society for promoting Christian Knowledge." The author, to me, is unknown. But as it was industriously circulated among the Methodists by the Rev. Edmund Paley, Curate of Cawthorne, at a time when the Methodists were fitting up a place for Public Worship in the village, it evidently receives his sanction, and, from its contents, was intended to prevent the spread of Methodism.

The "Address," I am sorry to say, abounds with bold assertions—but without proofs to support them. The reader is saved from the trouble of turning over a large collection of old dusty *folios*, by way of reference. But though he may estimate on a saving of *time*, he has no right to expect an exemption from *doubt*; nor does a want of proof, either by way of *reference* or *argument*, free the writer from the charge of precipitancy.

Socinianism, Sir, is so glaring a heresy, that, even to a common capacity, it seems to carry with it its own condemnation. The case differs, how-

ever, as it respects Arianism. There is something in the Arian heresy, so specious, from its nearer approach to truth, that people are in greater danger of being imposed upon by it. The same remark will hold good in the present case. Had the writer of the "Address" come forward with all the ensigns of an antagonist, the Methodists would have been upon their guard. But he approaches them in the character of a *friend*; of one "who has been long grieved to see so much honesty and well-meaning, so greatly imposed upon;" of one who mourns to find the Methodists "ignorantly going on in serving the designs of enthusiasm, and in giving credit to the most extravagant and groundless pretences;" and of one who "has no other motive but a real regard to the honour of our most holy religion; and a desire to promote the peace and welfare of society."* That the author's motives in writing were pure—that he sincerely believes the Methodists to be a deluded people—and that he has been long grieved to see them imposed upon, is not my design to controvert. But we all know, that there may be pure motives without the application of proper means—a belief that others are deluded while we ourselves are labouring under the same disorder—and a poignant grief without any just cause. The first is exemplified in a Physician administering improper medicine; the second in a Jew supposing Christianity to be a mere cheat; and the third in a person who is troubled with a scrupulous conscience. Our motives, however, it should be remembered, will not, in every instance, prove us innocent. Let us, to illustrate this point, only advert to what has just been observed in the case of a

* "Address," p. 3.

Physician. Here, we will suppose, a person who acts in a professional capacity. He visits a sick person—his motives are good—he intends the restoration of the patient—but, unfortunately, he administers improper medicine: the consequence is, the patient dies. Now the Physician's intentions being good, he cannot, with any kind of justice, be condemned on the ground of *motive*. He can only be censured on the ground of *ignorance*, from whence originated the application of improper means. But it is easy to perceive, that purity of motive will not atone for the injury done to the patient's body. Should this professional gentleman, after seeing the baneful effects of his medicine, still continue in the practice of physic—persist in administering, for the same disorder, the same potion—and totally neglect to examine the constitution to which he intends to apply his intended restorative, it will either argue interested motives, obstinacy of temper, or inability to examine. In short, it will argue that he takes up the profession, more for the sake of a *living*, than for any regard to the *health* of the *patient*. Though no improper motives may be attributed to the writer of the "Address," yet he would do well, before he comes forward again, to cultivate an acquaintance with the doctrines, the discipline, the worship, and the practices of the Methodists. From the nature of the medicine he offers, it is to be feared, that he considers the disorder far more alarming than it really is.

The author, jealous lest his "Address" should not have its desired effect, says to the members of the Methodist Society, "Let not your teachers hinder you from reading these papers impartially."

s various forms.† To apply this remark
sent case, would be deemed unnecessary;
itself.

will perceive, Sir, by the last quotation
"Address," in hastening so soon from the
the thirty-third page, that it is not my de-
follow the author regularly in his various
but to finish the same subject which is
pon in different places, and to class toge-
culars closely connected with each other.

* p. 33.

an," says an eminent writer, "arrived at a certain
knowledge, is confirmed in the faith even by the ob-
which are proposed to him to engage him to renounce

If you answer this description, read without scru-
s, Spinoza, and all the other enemies of religion.
s with which they pretend to cover it, will only ad-
endour in your eyes. The blows, which they give
serve to convince you that it is invulnerable. But
t a child in understanding, such books may be dan-
u; poison without an antidote will convey itself into
nd destroy all the powers of your soul."

Saurin's Ser. vol. 4. p. 301. third edit,

Having just led you, dear Sir, to the entrance of the intricate path of controversy, I must leave you, promising, however, in the course of time, to conduct you to the TEMPLE of TRUTH.

Yours, &c.

J. E.

LETTER II.

DEAR SIR,

You, no doubt, have frequently heard the cry "The Church is in danger." I shall not now detain you with an inquiry into the cause of its danger; whether it is not in as much danger from *within* as from *without*.

In the latter part of the "Address," the author earnestly exhorts the Methodists *to return to the Church*, and to forsake the errors and practices of their present teachers.* Had he defined the term *church*, we should have been in less danger of missing our way. Perhaps we may stumble upon his meaning in the following charge;—"Many of you have entirely left your parish-churches."† From this it appears, that as it is the *parish-church* they have *left*, it is to it they are exhorted *to return*. The opinion, alas! is too common with many, that a *steeple-house*, if I may be allowed to quakerise my expressions, is the true church of God. Than this, they look no further; nor do they wish to be united to any other. Happy union! *body* and *spirit* united

* p. 46—48.

† p. 46.

his house. * It surely never entered the apostle, that Philemon had permitted a house-church to be erected in his private house. He thought, in fact, of one house within another, perfectly ridiculous. The apostle speaks of the church of God, which he hath purchased with his own blood."† But we cannot suppose the apostle ever thought that God had shed his blood to purchase stones, mortar, and wood. These have been procured at a much less expense than for *buildings* but *men* that Christ died for. A *church*, therefore, cannot be applied to a building without offering violence to the sacred term. It is necessary to inquire into its genu-

ine word, as used in the New Testament, which is translated *church*, is derived from a word which signifies *to call out*;† a church is an assembly called together out of *sin* and the *world*, by the preaching

* ver. 2. † Acts xx. 28.

West's Greek Lexicon—and Leigh's Critica Sacra.

of the *word*, and the operations of the *Spirit*.^{*} Supposing the author, then, to exhort the Methodists to return to the church in this sense, the exhortation can only be considered as pregnant with absurdity; for thousands of the Methodists evince by their morals, their tempers, their conversation, and their devotional exercises, that they actually constitute a part of Christ's church. To tell *them*, therefore, to *return*, is to tell them to return to *sin* and the *world*, from whence they have been *called out*.

But it would appear from the "Address," that it is the *duty* of the Methodists to attend the service of the Establishment. This may be inferred from the "Address" itself, which supposes the Methodists to have abandoned the path of duty—to be out of their proper sphere of action. But the author's own language will be still more determinate on this point. Hence, he devoutly says, "I earnestly beseech Almighty God to enable me to write to your hearts and consciences; that these papers may have the good effect desired and intended, that they may give you a just sense of the disorders and errors you have been led into, and recover you to the practice of your duty."[†] If the writer comprehends in the term *duty*, private, family, and public prayer—searching the scriptures—the main-

^{*} Locke, in his "Letter concerning Toleration," keeps the definition thus given perfectly in countenance. "A church, then," says he, "I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to him and effectual to the salvation of their souls." *Quarto edit.* p. 37.

[†] "Address," p. 4.

tenance of public worship, &c. he might have saved himself considerable trouble; for these are duties which the Methodist Preachers constantly enforce upon their *hearers*, and to which the *members* of society are expected to adhere. It is evident therefore, that the author refers to the duty of attending the service of the Established Church. But on what is the supposition of this being a duty founded? Is it founded simply on the ground of its being a *national* Establishment? * This being the case, should not the "Address" have been more *general*? Should it not have extended to all other sects, since, on the same principle, they ought to be brought back to the observance of their duty? But does not the author perceive, that the church of *Rome*, might, on the same ground, having once been the Established Religion of the *nation*, urge the present Establishment to return within her pale? But has the author of the "Address" candidly examined the reasons which each party has advanced in favour

* "No body," says Locke, "is born a member of any church; otherwise the religion of parents would descend unto children, by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure as he does his lands; than which nothing can be imagined more absurd. Thus therefore that matter stands. No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason of his stay there. For if afterwards he discover any thing either erroneous in the doctrine, or incongruous in the worship of that society to which he has joined himself, why should it not be as free for him to go out as it was to enter? No member of a religious society can be tied with any other bonds but what proceed from the certain expectation of eternal life. A church then is a society of members voluntarily uniting to this end." *Letter on Toleration*, p. 38.

of a *Dissent*?* Or which even the Methodists have advanced in favour of Methodism? To have shewn the fallacy of such reasons was the author's first work. He has, it is true, made an attempt to do this; but in what manner he has succeeded, these Letters will, in some measure, explain.

From the different statements in the "Address," it would appear as though the Methodists were erroneous in doctrine; immoral in practice; and slaves to their preachers. "My aim," says he, "is to draw you from the principles and practices of the Methodists, and from your attendance on such teachers, as I am persuaded have hitherto misled you."† It is with difficulty I can persuade myself, that the writer here refers to *unchristian practices*, as drunkenness, lying, swearing, sabbath breaking, &c. 1. Because no person is permitted to remain in the society, that is known to live in habits of immorality; and, 2. Because it would scarcely come from him (pardon the expression) with a suitable grace, since immorality is countenanced in many of the acknowledged members of the Establishment. Were all immoral persons, who are considered *members*, that is, *attenders*,‡ of the

* The illustrious relative of the distributor of the "Address," who, perhaps was equally capable of judging with the distributor himself, says, "I do not know that it is in any degree true, that the influence of religion is the greatest, where there are the fewest dissenters." See Archdeacon Paley's Evidences of Christianity, vol. 2. p. 389.

† Address," p. 5.

‡ In the Methodist economy, there is a distinction between *members* of society and mere *attenders* on the public ordinances. The case differs with regard to the Established Church. For as there is no proper mode of discipline attended to—few or no ex-

Church of England, banished from her walls, I should not be surprised to hear people possessed of a low degree of angelic charity, say, that there would be both empty pulpits and vacant pews, and, in some instances, empty churches. But I shall endeavour to turn a deaf ear to the sayings of those dwarfs in christian charity, leave them to defend their own cause, and permit the fact to speak for itself. It is the Methodists with whom I am more immediately concerned. And as it respects their *principles*, the author, it is hoped, does not refer to any thing foreign to the principles of the Reformed Churches. The principles, or, in other words, the *doctrines* of the Methodists, are no other than the doctrines of the Church of England—doctrines, which, I do not affirm are every where taught in the Establishment, but, which *ought* to be every where inculcated, to make it consistent with its Articles, Homilies, &c. and these are the doctrine of the Trinity—the satisfaction of Christ—the total depravity of human nature—justification by faith—the new birth—holiness of heart and life—future rewards and punishments, &c. &c. If, then, the Methodist Preachers insist upon morality, expel immoral members, enforce the necessity of christian holiness, and preach up the doctrines of the Establishment, with what justice can it be said that they *mislead* the people? The fact is, no charge can be preferred against them of leading the people into an error in *doctrine* or *morals*, but of misleading them in their *walk*; that is, the people *walk* to an old barn, a thatched cot-

pulsions—and, in general, no kind of distinction made between the devout and the profane, it is presumed that all are members who regularly attend her service.

tage, or a chapel, instead of a parish-church. Had, not the *ubiquity* and *impartiality* of the Divine Being been sufficiently established, it might have been urged as a reason why we ought to worship in one place more than another. But if he "fill heaven and earth," and is "no respecter of persons," we may fairly infer, that the worship of a sincere soul will be as acceptable to God when performed in an old barn, as though it had been offered up in one of the most magnificent buildings in the land. It is not the *place*, but the *heart*, of which God takes cognizance.* All this, it may be said, is very good; but they are "*mised*" to those places. Poor souls! how much to be pitied! One would almost imagine, that the author was figuring to himself a number of people with bandages on their eyes, who put themselves under the direction of others, to lead them to a certain place of worship, but, unfortunately, on the bandages being taken off, instead of finding themselves facing the *reading desk*, they found themselves in a Methodist chapel. But admitting them to have been led blind-fold thither, they were not compelled to remain there, or bound by any law, after they had left the place, to return. Their being "*mised*," implies that they are either *incapable* of judging for themselves, or too *indolent* to undertake the arduous task. Suppose them, then, to be too indolent for the work, will their zeal be quickened by attending the parish-church? Or should we suppose them incapable of examining, and, in consequence of that incapability, to place implicit confidence in the representations of their present teachers, will it not naturally follow, that the au-

* John, iv. 20—24.

misrepresentations of its pretended
all as the open attacks of its avowed
one time, a Mr. Nightingale pre-
sents praise, by attempting to give a
' that is, a *Caricature* " of Metho-
alas! though a *nightingale*, some of
en addressed to a *musical* ear, are as
braying of an ass; and though a
nding to give a correct likeness of
yet he paints so much in the *shade*,
d be almost tempted to think he had
ne of his colours at a shop called the

At another time, a Mr. _____
ame, like his work, remain a *blank*.
you; why a blank? Because it wants
arguments.

courage, my dear Sir; though many
onists may, according to the motto
u have been presented, have "swords"
yet their power is limited. Let us
y; the TRUTH is great, and will pre-
PLE is now in view.

Yours, &c,

J. E.

LETTER III.

DEAR SIR,

Methodism may be considered as a branch of the Establishment; it was from that root that it first sprung. The author of the "Address" pretends to give a fair and impartial account of the origin of Methodism, and takes care to reproach the preachers in very strong terms.* We are informed that the Preachers are "Altered from what they professed at first."† In what are they *altered*? Are they altered in their morals, their doctrines, or their experience? No; they only entertain different views of the Established Church, or rather of some of its members. But it should be remembered, that the *first race* of Preachers are now numbered with the dead, and no law can bind the present preachers to maintain the "*professions*" of their predecessors, in things non-essential. Not only so, but some of the present Preachers were never in the habit of attending the service of the Church of England; and consequently, cannot be charged with separating from it.

To shew, Sir, the forbearance of the Clergy, we are told, that the first preachers "Were allowed the pulpits and churches on any occasion."‡ Was this, I would ask, the case with Mr. Wesley and Mr. Whitfield? Rather, were they not denied the

* "Address," from p. 35 to 37, we have a tolerable specimen of the author's spirit; and yet, it is an "*Affectionate Address*."

† *ibid.* p. 35. ‡ *ibid.* p. 35.

pulpits, and driven from the Church contrary to their inclination? As a proof of Mr. Wesley's strong attachment to the Established Church for a series of years, I only need to refer to the different statements on the subject, in his life by Coke and Moore—to his Appeals—and to the Minutes of Conference, where there are rules prohibiting preaching in our chapels, except in particular cases, during church hours. But if Mr. Wesley was attached to the Church, and was "allowed the pulpits on any occasion," how did it come to pass that he and his fellow-labourers were at length expelled? You shall hear, Sir. It was because "The spirit of modesty and regard to order and decency had forsaken them"—because they "became vain and conceited"—because "they proceeded to open censures and contempt of their brethren," and because the Clergy "were obliged to deny them the use of their pulpits, unless they would be content to have their people perplexed with intricate and dangerous doctrines."* And pray what were these "intricate and dangerous doctrines?" Why, Paul's *justification by faith*, and John's *new birth*. Was any thing done to convince these men of their error? Yes; "Several things were written to reclaim them. What did all these produce? Saucy and petulant answers; fresh bitterness; more arrogant boasting; more uncharitable revilings."† The abusive language which the writer charges upon the first Preachers, among whom, it is presumed, Mr. Wesley stands foremost, may be repelled two ways; the one tending to *soften*, the other to *overturn* it. That which tends to soften the charge, is, the *provocation* with which they met. They were

* "Address," p. 35. † *ibid.*, p. 36.

driven from the Church. For what reason? They manifested more zeal than ordinary in the conversion of sinners: and their zeal was a reproof to the coldness of others. That which tends to overturn the charge, is, the *holy lives* of the persons against whom it is preferred. Sauciness, &c. are traits so incompatible with their piety and general character, that it requires a greater stretch of faith than I am possessed of, to attach to it the fullest credence. Far be it from me to suppose the writer capable of uttering a falsehood; he might have heard these things at the fourth or fifth hand.

Abusive language, Sir, is not the only outrage, it appears, the original Preachers were guilty of. They even proceeded so far as to "Seize a pulpit or two without leave; and at last, in defiance of the law, exercised their ministry in the fields and commons, and other unlicensed places."* Perhaps in the next edition of the "Address," the author will take the trouble of quoting chapter and verse, where these depredations on the pulpits were committed. Till then, a vindication will be unnecessary. As it respects *field preaching*, though unlawful according to the above statement, it may be defended on the ground of divine authority, absolute necessity, and beneficial effects. 1. *Divine authority*. "Go," says our Lord, "into all the world, and preach the gospel to every creature—Go out into the highways and hedges, and compel them to come in, that my house may be filled." Surely a commission of this nature implies something more than locality—something more than a settled ministry. The author, it is true, at-

* "Address," p. 36.

tempts to justify a settled ministry.* This is a point I shall not stand long to contend about. A good living is worth contending for. To endeavour, therefore, to settle the point of an established ministry, is very laudable, as it tends to settle both *body* and *mind* in an easy position: but if the *divine law* gives an itinerant commission, let *human laws* prohibit as they may, it is our duty to obey God rather than man. Because Darius, at the instigation of his courtiers, signs a decree prohibiting divine worship, must Daniel desist from approaching his God? 2. *Absolute necessity*. In the case of Mr. Wesley, and the original Preachers, the necessity of field preaching will appear at once. For they were banished from the parish-churches, and it was some time before places of worship could be erected. Sinners were also perishing on every hand for lack of knowledge; and this naturally led the way to what is so nearly allied to field preaching, viz. *itinerancy*. Thousands who had no taste for a place of worship, were, through curiosity, induced to hear the word preached in the open air: and surely, in a case like this, where the salvation of souls is so deeply involved, the Preachers of the Gospel may be allowed to accommodate their public ministrations to the natural backwardness of man to divine things, without incurring the censures of the well-disposed. Indeed, it seems almost a paradox, to talk about the Gospel being preached to *all the world*, if its publishers are to remain stationary—to be fixed in *one place*. 3. *Beneficial effects*. Persons have not only been outwardly reformed, but inwardly changed; and the success that has thus attended field preaching, sufficiently attests the approval of JEHOVAH.

* "Address," p. 39.

Another misdemeanor of which the Preachers have been guilty, is, they have "Set aside and altered the Liturgy at their pleasure, and made use of *extempore effusions* of their own, in the public worship of God."* Awful indeed! and doubly awful, should they have the following curse entailed upon them: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book, God shall take away his part out of the book of life."† But surely we may indulge, at least, a ray of hope, that there is mercy for those men who only "alter" the works of *men*. Had the Liturgy been the production of his *Infallible Holiness*, the *Pope of Rome*, it might have been deemed improper for erring mortals to make any alterations. But as *The Book of Common Prayer* is the work of *fallible* man, it may be fairly concluded, that its authors might be as liable to err in *making*, as the Methodist Preachers were in *altering* it. Far be it from me to condemn the book, as totally useless. Many of the forms are excellent as *forms*. An answer, however, to the following question, will, perhaps, have a tendency to satisfy some scrupulous consciences: Did the custom of *reading* prayers originate with Christ and the Apostle? Or, like that of reading sermons, was it an invention of the more recent ages of the Christian Church? Should it be demonstrated, that *Christ* made no use of a *book* when he prayed in the garden, or on any other occasion; that the *Apostles*‡ made no use of a set

* "Address," p. 36.

† Rev. xxii. 18, 19.

‡ A witty Preacher, well known in London, when representing the perilous situation of Peter on the water, who, just ready

form; and that there is no *precept* in the whole book of God to bind us to it, we may surely be permitted to make use of *extempore effusions* of our own. And, till the abettors of *The Book of Common Prayer*, can vindicate the usage by the *example* of Christ and the Apostles, and by an express *command* in the word of God, let them not condemn the Methodists for imitating the conduct of Him, who said, "LEARN OF ME."

Not content with altering the Liturgy, the Preachers, it appears, have taken "The liberty to condemn those excellent writings, *The Whole Duty of Man*, and *Archbishop Tillotson's Works*."* As an individual, I have some acquaintance with these works, and am convinced that there is much to approve of in them. But I only speak for myself. Others are not obliged to approve of them because they meet with my approbation, or to receive them as *pure Gospel*, because they are esteemed by the author of the "Address." In the works of Archbishop Tillotson, I feel peculiarly interested, and had them recommended to me some years ago by a judicious friend: and had they not been *generally* approved of by the Methodist Preachers, a recommendation of them would never have found its way into the Methodist Magazine.†

What appears still more objectionable, Sir, is, that Methodism is productive of *idleness* and *inat-*

to sink, cried, "Lord, save me," is reported to have said, "If Peter, on this occasion, had forgotten his *Prayer Book*, and had been under the necessity of running back for it, he would have sunk *as round as a ribbon*."

* "Address," p. 37.

† See Meth. Mag. for 1808, p. 472-3.

*tention to business.** Would we, therefore, credit the author of the "Address," the language and the actions of the Preachers are not only reprehensible; but the very system, which they intend to establish, is radically bad. But who, that has read or heard of the reformation produced among the colliers at Kingswood, Newcastle, and elsewhere, by means of Methodism, can give the smallest credit to this? Many can be produced as patterns of piety,† cleanliness, industry, and benevolence, who, previous to their connexion with the Wesleyan Methodists, were depraved in their morals, regardless of their persons, ragged in their apparel, and immersed in debt. General observation is the best argument in favour of the influence of Methodism on habits of industry. Look into almost every city, town, and village, and you, Sir, will be furnished with a sufficient refutation of the writer's statement.

Since Methodism, from what we have heard, has such a destructive influence on habits of industry, it is reasonable that the Methodists should

* "Address," p. 42-3.

† The Methodists, in the "Address," are represented in a very unfavourable light. But however the tract may be approved of by its distributor, it is a source of satisfaction to the Methodists, that his learned relative, already mentioned, has borne honourable testimony to their *piety*. "After men became Christians," says he, "much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies. Perhaps their mode of life, in its form and habit, was not very unlike the *Unitas Fratrum*, or of modern Methodists." See Paley's *Evid. of Christ*. vol. 1. p. 38.

be cautioned against those things to which idle people are most addicted, viz. sinful and trifling amusements. Hence, they are guarded against all those "*Diversions and pleasures*" which "are vain, wicked, dangerous, hurtful, or imprudent;" and encouraged in the pursuit of those "which are both innocent, and sometimes proper."* No distinction being made between those amusements which are *sinful* and those which are *innocent*, by way of mentioning the *names* of a few of them, we are left considerably in the dark. For what may be deemed innocent by one, may appear criminal to another. If, however, the *practice* of some of the Clergy is, in this instance, to be our guide, we shall find gaming, hunting, horse-racing, dancing, masquerades, theatrical amusements,† &c. among those diversions which are considered innocent. Connect with these, the influence of example, waste of time, needless expense, and, in some cases, the injury done to health, and they will not appear so innocent as many of their votaries would imagine. That amusements of this nature are referred to, seems rather probable; for I see, or think I see, something of an excuse for the conduct of "A cassock'd huntsman and a fiddling priest,"‡ in the following observation: "If you should be determined to avoid all diversions what-

* "Address," p. 42-3.

† A perusal of Collier's "Short view of the Immorality and Profaneness of the English Stage," and Styles's "Essay on the Character and Influence of the Stage on Morals and Happiness," will be sufficient to convince any impartial reader of the baneful effects of theatrical exhibitions.

‡ Cowper.

ever, remember, that this is matter of inclination and choice, but not of duty: that you are never the wiser or the better christians for thus avoiding them; and that you cannot, without great uncharitableness, accuse or censure any other persons, who continue innocently and prudently to partake of them."* On the subject of amusements, the writer, as it respects the Methodists, may keep himself perfectly easy. The Preachers will take care to use all their influence, to preserve the members of society from sinful diversions. But one would really be inclined to conclude from the whole of what is written on the subject, that it were the writer's design rather to draw people *into*, than to keep them *from* the pursuit of diversions.

I shall conclude this long letter, dear Sir, with a remark on the rapid and extensive spread of Methodism. "Let me remind you," says this friend of the Establishment, "of the progress of *Methodism* since its first appearing. This alone should persuade you to retreat in time."† Query; Will not this go equally well to prove, that men ought to abandon *Christianity*, because of its rapid progress in the apostolic age, and that we, on the same principle, ought to renounce the *Reformation*, and return to *Papery*? Will it not also go to prove, that the Unitarians, from their slender number, are the only orthodox people? It would be well, if the sage advice of Gamaliel to the members of the Sanhedrim, were more seriously considered—"If this counsel, or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."—Surrounded, Sir, as we

* "Address," p. 46-7.

† *ibid.* p. 34.

now are, with the members of the Jewish Sanhedrim, and listening to the advice of a Jewish doctor, we may venture to infer our arrival within the precincts of the TEMPLE. Should you have any doubt of this, you will find, at least, by retracing the steps we have already taken, that we have not greatly mistaken our way, in our search after TRUTH.

Yours, &c.

J. E.



LETTER IV.

DEAR SIR,

In the following remarks, you will perceive, I trust, that virtues and perfections often grow stronger by way of opposition and contrast. Since the author of the "Address" has endeavoured to throw some dark shades over the characters and principles of the Methodist Preachers, I shall make it my business in this Letter, to take the pencil in the one hand, to heighten the colouring where it may seem to require it, and the sponge in the other, to dash out any improper shade. "If I," says this clerical advocate, "have vindicated our Clergy, and compared them with yours, you must not take this amiss. These have by their boasting and censures compelled me to do this; and it was impossible to undeceive you without doing it."* The author has had his turn at *comparison*, he will now permit me to have mine at *contrast*. He tells

* "Address," p. 34.

us that he has compared them. But we have had only one side of the subject: To make it complete, we must have the other.

Are they to be compared in their *call* to the ministry? The Methodist Preachers, it is said, are destitute of "any particular designation" or appointment.* Now, the Clergy must either receive their mission from the *Bishop*—the *People*—or *Christ*. That the *Bishop* is unable to give a divine mission, would be no difficult matter to prove. Nor can it be said, that the Clergy receive it from the *People*; for the people, in most cases, have *no choice*, the benefice being the gift of an *individual*. The mission, therefore, not being *human*, but *divine*, Christ only can grant it to his ministers. But what proof has the author to advance, that Christ never commissioned Methodist Preachers to publish the Gospel?

Are they to be compared in point of *learning*? Here, alas! the Methodist Preachers, not having served a college apprenticeship, must be left behind. It is a consoling thought, however, that, they are far behind who cannot follow after. But admitting them, like the original apostles, never to have entered the doors of a college, does that incapacitate them for the work of the ministry? Had Christ given a patent to manufacture ministers, a college education would have been essential to the gospel ministry. This not being the case, Christ can qualify men for extensive usefulness without it. Do not imagine, Sir, that I have the most distant wish to condemn what is called *human*

* "Address," p. 40.

learning. It is to men of learning—men educated in the Universities of Oxford, Cambridge, &c. that we are indebted for the translation of the Scriptures into our own language. I only wish, therefore, to distinguish between the *use* and the *necessity* of a thing; for a thing may be useful though not absolutely necessary. A knowledge of Hebrew, Greek, and Latin, is a great acquisition to a minister of the gospel; but the Scriptures now being translated into the English language, a knowledge of these, though useful, becomes less necessary; and a person may be made the honoured instrument of bringing sinners to God without knowing any of them. That the *acquired* abilities of the Clergy are superior to those of the Methodist Preachers, is readily admitted; and it would be little to their credit, considering their *time* and *advantages*, if they were not. I wish here, however, to be understood in a *general* sense; for there are exceptions of the *great* and *small* on both hands, which, like a little ballast, will prevent us from inclining too much to *one side*. With regard to the *natural* abilities of the Methodist Preachers, I shall say very little. The *writings* of several of them, and the *large congregations* which attend their ministry, sufficiently prove, that they are entitled to a share of *common sense*.

Are they to be compared as it refers to *morals*? It is the custom of the Methodists to *expel* both *immoral members* and *immoral Preachers*. Is this the case in the Church of England? Ocular demonstration says, *no*.

Are they to be compared with regard to *christian*

experience? Every Preacher, in the Methodist Connexion is required to give an account of his conversion to God and his *call* to the ministry, before he is permitted to travel. And before he is received into *full connexion*, he has to declare the same things, in the face of two or three thousand people, besides Preachers. Would the Clergy feel comfortable in passing through such a fiery ordeal? Could they all give a regular and scriptural account of their conversion to God? I prefer no charge. I simply ask the question.

Are they to be compared as it respects *doctrine*? Here I shall forbear going into any length, as I intend to introduce the subject on doctrines in another Letter. All that is necessary to be said here, is, that the essential doctrines of Methodism are to be met with in the Articles, Homilies, &c. of the Church of England, and that when any of them are receded from by any of the Preachers, such Preachers are expelled from the body. Is this the case with the Clergy? Are none of their sermons and publications at variance with the reading desk? Here again, I leave others to give the reply.

Are they to be compared as to *disinterestedness*? Yes, says the writer of the "Address," surely, "The Clergy may be believed, when they say, *they seek not yours, but you*. We are very sensible," continues he, "that the generality of you are poor. Nor can we expect or desire such contributions from you as you have of late paid; to whom, or to what purposes, we do not pretend to say; but certainly on account of your being admitted to the *meetings* or *assemblies* of your present

teachers."* This quotation is pregnant with meaning, and it will be well to enter into its different parts. "The Clergy may be believed, when they say, *they seek not yours, but you.*" This, I suppose is proved by the various *lawsuits* about *tithes*—by their *indifference* about *livings*—and by their *willingness to work without wages*. "Nor can we expect or desire such contributions from you as you have of late paid." And how, indeed, could the Clergy either *desire* or *expect* those contributions, seeing that they have *full pay* without them? Whatever they may *desire*, they have no right, at least, to *expect* them. "To whom" those contributions are paid, "we do not pretend to say." As information seems here to be necessary, it may be just proper to state, that they are paid into the hands of the Class-Leaders, the Stewards of the different societies, and, in some cases, to the Preachers. There is no secrecy attached to the business. An account of the income and expenditure is published to the world.† For "what purposes" they are paid, "we do not pretend to say" either; "but certainly" they are paid "on account of your being admitted to the *meetings* or *assemblies* of your present teachers." This, I am sure, can be no reflection upon the *people*, but rather a mark of their generous spirit. For they do not only support the Clergy and the Establishment by paying *tithes*, &c. but they support Methodism too, by their contributions. Noble indeed! not only to support those from whose ministry they derive real benefit, but

* "Address," p. 42.

† See the Annual Minutes of Conference, and a work lately published by Mr. Jonathan Crowther, entitled, "A Portraiture of Methodism."

those from whose ministry they never did, and, perhaps, never will, reap the smallest advantage. Nor can these contributions be any reflection on the *Preachers*, because they are *voluntary*. The people may either *give* or *withhold*. Is this the case with the revenues of the Clergy? Are the people left either to give or not to give? But to use an old proverbial expression, "It is good to be sure." If, then, the revenues of the Clergy are *certain*, and many of them *large*; and if they have the constant prospect of *preferment* before them, is it not, I would ask, more probable that they should be governed by the principle of *self-interest* in getting into office, than the Methodist Preachers? The Methodist Preachers, who are supported by voluntary subscriptions—who are wholly at the mercy of the people—whose incomes will either expire with their morals, their doctrines, or the religion of their members—and many of whom have abandoned good prospects in life? The Methodists are wisely exhorted "to *try the spirits*," and to examine into the "pretensions" of their teachers.* It is to be hoped, whenever the trial is made, that the Preachers will be found *pretending*, at least, to religion in their *lives*, and that their *spirits* will be more free from a love to the *fleece* than the *flock*.

Are they to be compared in point of *simplicity* or *plainness*? Let the writer of the "Address" give the reply. "Let me," says he, "caution you against one art of delusion, which they have frequently practised; I mean the applying to you in all manner of tender, wheedling expressions. They write to you, and of you, as the dearest children

* "Address," p. 27.

of God, the precious lambs of Christ."*. Jones on the "Canon," enumerates twenty different *Styles* of writing, as the *affected*, the *perplexed*, the *homely*, the *nervous*, &c.† But from the specimen just quoted, in connexion with the paragraph from whence it is taken, we may venture to add to all the other *Styles*, this as an instance of the *childish*. The Methodist Preachers, it is true, make use of the term "children of God;" but they are warranted by Scripture for its use;‡ and as to its *application*, they are careful not to apply it to the children of darkness, that is, to those of whom it is said, "ye are of your father the devil." Take the Methodist Preachers, as a body, and I am persuaded they will be found more *faithful* than *flattering*—more *plain* than *showy*. A word from a member of the Established Church will have more weight on this subject, than any thing I can offer. The person I shall call in to my aid is Dr. Johnson. His great biographer speaking one day of the preaching and success of the Methodists, the Dr. said, "Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people; and which the clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations; a practice, for which they will be praised by men of sense. To insist against drunkenness as a crime, because it degrades reason, the noblest faculty of man, would be of no service to the common people: but to tell them that they may die in a fit of drunkenness, and shew them how dreadful that would be, cannot fail to

* "Address," p. 41. † See vol. 1. p. 77.

‡ Gal. iii. 26, and various other texts.

make a deep impression."*. In another conversation with Mr. Grierson, the Dr. is said to have censured the Clergy for not attending to plainness — for paying too much attention to polished periods and glittering sentences, which fly over the heads of the common people, without making any impressions upon their hearts.† And, when speaking of unhappy convicts, he gave it as his opinion, that a Methodist Preacher, or even a Popish Priest, should be preferred before the regular Clergy, for real usefulness to the persons thus condemned by law.‡ But my thoughts on usefulness, I shall reserve for a separate article. It is sufficiently clear, that the Wesleyan Preachers excel in genuine simplicity. For this their *hearers* will give them credit.§

Are they to be compared in reference to christian zeal? But the Methodists, we are gravely informed, are "not to form an opinion of" their Preachers "from the great zeal they express, or the great pains they take, in going about the world, and preaching their doctrines."|| So; the zeal and

* See Boswell's Life of Johnson, vol. 4, p. 435, octavo edit.

† Ibid. vol. 2, p. 122.

‡ Ibid. vol. 4, p. 352.

§ "The venerable Bishop of Worcester, during his preaching, had observed a poor man remarkably attentive, and made him some little presents. After a while, he missed his humble auditor, and meeting him, said 'John, how is it that I do not see you in the aisle as usual?' 'John, with some hesitation, replied, 'My Lord, I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodists, and I understood their plain words so much better, that I have attended them ever since.' The Bishop put his hand into his pocket, and gave him a guinea, with words to this effect, 'God bless you; and go where you can receive the greatest profit to your soul.' Dr. Haweis' Church History, vol. 3, p. 244.

|| "Address," p. 28.

labours of the Preachers can be no proper criterion by which to form a judgment, but are liable to be construed into *evil*? But if these are liable to an improper construction, it may be asked, is the conduct of those of the Clergy, who, after giving a few poor Curates from fifty to seventy pounds a year for doing their work, can pocket the remainder—consisting of some hundreds, and often thousands, capable of a good construction? * This is surely “*turning the penny*” to the best advantage. What says Dr. Johnson, a zealous Churchman, on the labours of the Methodist Preachers? He has given them credit for their simplicity, does he give them any for their zeal? Let him speak for himself. “Whatever may be thought,” says he, “of some Methodist teachers, I could scarcely doubt the sincerity of that man, who travelled nine hundred miles in a month, and preached twelve times a week; for no adequate reward, merely temporal, could be given for such indefatigable labours.” † In thus classing zeal and labours together, the one is simply considered as the *cause*, the other the *effect*. That the Preachers have a zeal, cannot but be acknowledged. But it seems to be unlawful—to carry them beyond proper bounds. Hence, it is said, “You are to consider, that the pains your Preachers have taken in preaching up and down the world, without any particular designation, (breaking in upon the provinces of others, and inveigling or seducing their flocks from them) should

* Simpson’s “*Plea for Religion*” may be consulted for an account of the *labours* and *livings* of the Clergy. When I speak of the *labours* of the Clergy, I wish to be understood in a *restricted* sense.

† Boswell’s *Life of Johnson*, vol. 2, p. 122.

be so far from recommending them to you, that it is in itself very blameable."* To this it may be replied, that 1. The Popish Bishops might have addressed *Wickliffe, Luther, Huss*, and other reformers, in the same language; and had these brave men been deterred by the clamour which was raised against them, there would have been no Church of England in its present form. This, it may be said, implies that the people wanted *reforming*, and that the Clergy were *inadequate* to the task. Here, with pleasure, I again refer to the opinion of a member of the Establishment, whose name has just been mentioned, I mean Dr. Samuel Johnson. After observing "That the established Clergy, in general, did not preach plain enough," he said "something might be necessary to excite the affections of the common people, who were sunk in languor and lethargy, and therefore he supposed the new concomitants of Methodism might probably produce so desirable an effect."† From this it appears, that the Clergy "did not preach *plain* enough," and consequently were unable to reform, as they could *not* be *understood*; that the people "were sunk in languor and lethargy," and *wanted reforming*; and that the *probability* in favour of reformation was on the side of the *Methodists*. As an additional excuse for the conduct of the Preachers, it should be remembered, 2. That the greater part of the Methodists are made up of those, who, previous to their union with the body, had no settled creed—were careless, wicked, and unbelieving; and if the author

* "Address," p. 40.

† Boswell's Life of Johnson, vol. 2, p. 122.

of the "Address" will come forward and lay hold of such, as having been the worthy members of the Establishment, he is welcome to all the odium it will throw on its purity.

Are they to be compared as it regards their *usefulness*? Let *deserted* churches on the one side, and *crowded* congregations on the other, give the reply. Let the *common sense*, the *eyes*, the *ears*, the *lives* of the people, bear testimony to the usefulness of each party. There are churches, it is true, that are crowded; and those who hold forth "the word of life" in them, are styled *evangelical clergymen*. But what views have many of the Clergy of these men of God, whose labours are crowned with visible success? Are we to judge of their views by their *union* with them—their open *approval* of them—and their willingness to pursue the *same measures*? Or are we to judge of their views of them and disposition towards them, by their want of co-operation, &c.? But let us return to deserted churches. What are the causes of such desertion? Is the Gospel preached in its purity? Are the ministers faithful and holy? What! and does God desert a preached Gospel—forsake his own cause—leave a faithful minister without fruit? Far be it from us to suppose that the Divine Being would act thus; at least it is not his general mode of proceeding.—It is with the Methodists, my dear Sir, you and I have more particularly to do, and to them we shall particularly direct our attention. What says the person, whose errors we are combatting, on the subject of usefulness, under the ministry of the Methodists? As a specimen of what the Preachers are capable of performing, it

is said, that "Some of them have run about the country, teaching and exhorting, without any orders or authority, learning or judgment, distressing the minds of poor, ignorant, well-meaning people; throwing some into despair, others into presumption, and many into madness."* Such is the language of an *interested* individual, of one who wishes to raise his own party on the ruins of another. How this accords with the statement given of the beneficial effects of Methodism, by the Rev. Richard Warner, of Bath—a gentleman perfectly *disinterested*; and which of the two statements is most worthy of credit, candour and common observation are left to judge. Mr. Warner, after having described the happy change produced in the *minds*, the *morals*, and the *circumstances* of the Cornish Miners, says, "You will naturally inquire *who* have been the immediate instruments of so much good, in a district so unlikely to exhibit such gratifying appearances? And I feel I am but doing justice to a class of people, much, though undeservedly calumniated, when I answer, the *Wesleyan Methodists*. With a zeal that ought to put to the blush men of *higher pretensions*, those indefatigable servants of their Master, have penetrated into the wilds of the mines, and unappalled by danger or difficulty, careless of abuse and derision, and inflexible in the good work they had undertaken, they have perseveringly taught, gradually reclaimed, and at length, I may almost venture to say, completely reformed a large body of men, who, without their exertions, would probably have still been immersed in the deepest spiritual darkness, and grossest moral turpitude. 'The irreligi-

* "Address," p. 37.

ns of producing it."* Various other testimonies might be advanced, but ice.

to be compared but there particularizing. Sufficient has been , that the Methodist Preachers are e from the Clergy, in things *essential* ter of *faithful ministers*, as has been sinuated.—Having, at length, Sir, got with the Ministers of TRUTH, we may ope, that we are approaching the TEMPLE where it is proclaimed.

Yours, &c.

J. E.

r's "Tear through Cornwall, in the Autumn of

LETTER V.

DEAR SIR,

In my last, I touched on the subject of *morality*, &c. In this, I shall beg leave to direct your attention to some points of *doctrine*.

The supposition, Sir, that a change is *actually* wrought by the Sacrament of Baptism, has, I am afraid, caused many to trust in what was then imagined to be done, instead of looking for any further change. That the author of the "Address" is one of these, there is too much reason to believe. "I fear," says he, "you have been taught to believe, that when we maintain this (that is Baptismal Regeneration) we go no further than the outward work of baptizing with water."* The worthy gentleman may, with safety, banish his *fears* on this head. There is no fear, but that, the Clergy will go far enough; the only danger is in going *too far*—of not warning these who have arrived at years of discretion against the delusion of trusting in what was supposed to take place in the ordinance of baptism, and of not informing their hearers, that, unless they are changed in *heart* and *life*, their baptism will avail them nothing. As a proof that I have not mistaken the principles of my opponent, he affirms, that "Though wicked men render themselves unworthy of the relation of sons of God, and forfeit the blessed privileges and advantages of this

* "Address," p. 10.

title; yet after baptism they are nowhere called upon to be *born anew*, or to be *regenerated* again."* There can be only two reasons, why "wicked men," after baptism, are not "called upon to be *born anew*;" the one founded on a supposition that they have *no need* of it, and the other founded on a supposition that there is *no mercy* for them. With regard to the *first*, the author confounds himself. He speaks of *wicked men* being nowhere called upon to be *born anew*. Now, whether they are wicked *before* or *after* baptism, is of no importance. The fact is, that they are *wicked men*; and if wicked men have *no need* of a *new birth*, it will be difficult to determine who have. With regard to the *second*, it receives a complete answer in the divine clemency. Were there no mercy for the wicked, it might be urged as a reason why they ought not to be called upon to partake of a new nature.

Regeneration, it is said, "Is seldom or never used to denote any thing but a change in baptism."† According to different Lexicographers, the Greek word, as used in the New Testament, and which is translated *regeneration*, signifies a *being born again—a new birth—a renovation* of nature. If, then, "the change in baptism" is styled *regeneration*, and if *regeneration* signifies a *new birth*, it naturally follows, that children, when baptized, are *born again*. Admitting them, then, to be *changed* in their nature, how it may be asked, is such a change to be reconciled with the naughty tempers and dispositions which children evince, and with their "going astray as soon as they are

* "Address," p. 9. † *ibid.* p. 9.

horn, speaking lies?" Should they be considered as a group of young *backsliders*, even then a fresh change would be no less requisite; for backsliders stand more in need of a change than those who never experienced any, seeing that "the last state of such is worse than the first." Or should we come to this conclusion, viz. that they really were *not* changed when baptized, why so much stress laid upon baptism? The *mean* without the *grace* of the mean, will avail but little; and that the grace of the mean is always imparted, we have no scriptural authority to affirm. By adverting to *adult baptism*, we shall find a Simon Magnus, after his *baptism* and *belief*, "in the gall of bitterness, and in the bond of iniquity." The writer would have done well, therefore, had he distinguished between the work being *actually* wrought in baptism, and the *necessity* of it.

The difficulty in ascertaining whether adults are washed in the laver of regeneration, is not so considerable as with children; the change being attended with certain distinguishing marks; and these marks, according to this sage in methodistical lore, are "Sensible impulses, impressions, ardours, and extacies, which we feel within us."* Where this knowledge has been picked up, that these are the signs of a divine change, as taught by the Methodists, I cannot tell; but certain I am, that it has never been culled out of their standard writings. "Sensible impulses, impressions, &c." though sometimes the *effects* of a change of heart, are nowhere represented in the sense in which the author understands them, as *necessary*—as the *only*

* "Address," p. 27.

marks—or are confounded with the *change itself*. Marks far more rational than these, may be found in Mr. Wesley's SERMONS, particularly those entitled "Justification by Faith—The Marks of the New Birth—The Witness of the Spirit." But what says our friendly adviser respecting the marks of our sonship? He says "You may be persuaded, that you were *regenerated* and *born anew* in your baptism; you may know that you are *justified* or admitted to mercy and favour, and entitled to everlasting happiness; not only by having been baptized, but by living in an honest discharge of your duty, and in an humble and sincere performance of the terms and conditions of the christian covenant."* A person of only a moderate capacity may easily perceive, that this quotation savours of *salvation by works*, there being scarcely a single vestige of christian experience in it; that the terms *duty* and *conditions* of the christian covenant, being undefined, are vague and indeterminate; and that baptized gluttons, baptized drunkards, and baptized sabbath-breakers, may rejoice and be exceeding glad, having the mark of baptismal regeneration. And yet, after all these statements concerning baptismal regeneration, which signifies a being *born anew*, and which, in the very nature of things, must prevent the Clergy from urging upon their hearers the necessity of the *new birth*, seeing that they were all born again when baptized, and consequently stand the less in need of any change; yet, I say, after all these statements, we are informed, that the Methodists had no occasion to leave the Established Church because of "the substance of the doctrine" being omitted.†

* "Address," p. 28-9. † *ibid.* p. 8.

In speaking of the operations of the Holy Spirit, through whose influence the heart is changed, the writer of the "Address" says, "Another error which you must guard against, is the supposing the helps of the Spirit to be *irresistible*, that our wills are violently over-ruled by his grace, and that therefore we have nothing to do, but to wait for this."* We have here a glaring instance of the author's ignorance of the principles of the people whom he pretends to protect from error. Had he ever read the *controversial writings* of Mr. Wesley and Mr. Fletcher with the *Calvinists*, he would have been under no apprehensions of the Methodists either denying the *freedom of the will*, or, in a calvinistic sense, advocating the cause of *irresistible grace*; I say, in a calvinistic sense, for there certainly is a sense in which grace is *irresistible*. I shall explain myself. Here is a man who walks into the open air: he feels the wind irresistibly blowing upon him; he cannot prevent it; he must feel it. He may, it is true, withdraw to a more convenient place. But it is irresistible while it continues. Just so, when the Holy Spirit, which, in its operation, is compared to wind, blows upon the dry bones—moves upon a man's mind, he cannot, for the moment, but feel. Nay, he is so powerfully wrought upon, that he actually trembles, and, like Felix, wishes to throw off his convictions to a more convenient season. This, however, he cannot do immediately: it requires some time to blunt the edge of conviction. But though grace, in its *first operations*, frequently tears the veil from a man's eyes, and shews him his *sinful self* in defiance of himself, yet it may be finally resisted.

* "Address," p. 29.

And how many awful instances have we, of persons rejecting the counsel of God against themselves! Mark the *Jewish Nation!* the Jews, who, though Christ wept over them and wooed them to himself, are now cast off! Mark also, the seven *Asiatic Churches*, which are at present almost unknown!

The Methodist Preachers, Sir, are charged as having "Spoken and acted as if they pretended to the *extraordinary* gifts" of the Holy Spirit,* which gifts are explained as "Comprehending immediate inspirations, by which God reveals some particular truths or articles not known before: and miraculous powers; by which he enables the persons, whom he honours with these revelations, to declare them to the world; and to prove that he has sent them to declare them."† That there may have been some individuals among the Methodists, who have spoken unguardedly respecting the operations of the spirit, is not improbable. But would the writer of the "Address" think me either just or charitable, in saying, that, because there are *some* of the Clergy who walk unworthy their profession, by drinking, swearing, &c. they are therefore *all bad alike?* Common sense teaches us, that *individual* charges should never be *generally* applied. When such charges are brought forward, some reference should be made either to *written* or *existing* facts, for the satisfaction of the readers, and to free the writer from the suspicion of falsehood. We are referred, it is true, to the *Journals* of the Methodists. But since neither the *author*, the *volume*, nor the *page* is mentioned, we must either wait for

* "Address," p. 25. † *ibid.* p. 24.

directions where to find these miraculous things, or otherwise be at the pains of wading through a number of volumes. From what I know of Methodism, I can venture to affirm, 1. That I have never met with any article in the Methodistical creed, which countenances *the immediate revelation of truths not known before*, and 2. That I have met with no pretensions to *miraculous powers*. But stop; let us understand each other. Does the author, in the first article, refer to the revelation of truths *unknown before to the christian world*, as not having been made known in *Scripture*, or truths, though *known to others*, yet *unknown to the individuals concerned*? If it is in the former sense, they make no such pretensions. They appeal "to the law and to the testimony" for the truth of their doctrines. If it is in the latter sense, the author, only omitting the word *extraordinary*, is correct. For, to every child of man, the grand truths concerning *justification, sanctification, &c.* are *experimentally unknown*, till God reveal the same by the eternal Spirit. But these truths, though unknown before to the individuals, were not unknown to others, or unknown to be in the Bible. As to *miraculous powers*, the Methodists leave the performance of *real* miracles to Moses, Christ, and the Apostles, and *pretended* ones to Mahomet, and Popish Priests.

With religious TRUTH, Sir, thus sounding in our ears, we may now rejoice at our enclosure within the sacred walls of the TEMPLE.

Yours, &c.

J. E.

LETTER VI.

DEAR SIR,

You have, no doubt, frequently observed the strong propensity there is in man to share with Christ in the glory of human redemption. He thinks he can do a little towards the work of salvation, and that little he is apt to consider *meritorious*. To cut up the doctrine of human merit by the roots, as it respects our acceptance with God, faith is held forth as the condition.

“The doctrine of *Justification by Faith*, is justly esteemed to be one of the hardest parts of St. Paul’s Epistles. It is thought by the most learned men to have been very early perverted by some of the first heretics, to the purposes of incontinence and libertinism. To these St. Peter most probably alluded, charging them with *wresting*, through their ignorance and unsteadiness, these, as well as other *Scriptures, to their own destruction*. And it was to correct these errors, and to put a stop to these misrepresentations of St. Paul, that St. James wrote his general Epistle, that *a man is justified by works, and not by faith only*.”* Such is the language of the writer of the “Address.” To enter into a full explanation of Justification by Faith, or indeed, any other doctrine, is not my design. My principal design is, to combat *error*. My clerical friend supposes St. Peter† had an eye to the doctrine of Justification;

* “Address,” p. 10-11. † 2 Epistle, iii. 15, 16.

and others have thought so before him. But Saurin's opinion seems more probable, viz. that St. Peter referred to those parts of St. Paul's writings, which speak of the coming of Christ as being *very near*.^{*} If the doctrine, therefore, is obscure, some other passage than this must be brought forward to prove it. But more of this hereafter.

St. James, it is said, "Determines as clearly as possible, that a *man is justified by works, and not by faith only*." St. Paul's *faith* and St. James's *works*, seem to raise an insuperable difficulty in the author's mind, and to lead him, in part, to connect both as *conditions* of our justification. To me, it appears, as though he wished St. Paul to meet St. James half way with his *faith*, and St. James to meet St. Paul half way with his *works*, and by thus blending them together, endeavour to make out terms of reconciliation between them. But there is no need of this patch-work—no need of going half way over to heathenism to convert men to christianity. Let each Apostle maintain

^{*} "What are *these things hard to be understood*? Many interpreters, both ancient and modern, have thought that the doctrine of justification was intended; a doctrine established by St. Paul, and *wrested* by many to *their own destruction*, as from thence they concluded that good works were useless. But, methinks, it is more probable that St. Peter designs some parts of the first epistle to the Thessalonians (ch. iv. 13, &c. and v. 1, &c.) where the Apostle had spoken as if the day of judgment was very nigh; and from which many concluded that it would immediately appear, and the mistake caused a general subversion of society. Since then, St. Paul had spoken of the day of judgment, and St. Peter *speaks of the same things*, it follows, that St. Peter designed to establish the truth of a general judgment, against those infidels who had endeavoured to subvert it." Saurin's Sermons, vol. 1, p. 97.

his own ground, and apply the doctrine to different *states* and *characters*, and any apparent inconsistency will immediately vanish. Understand St. Paul to be speaking of our being justified by *faith* as *sinner*s, and St. James of our being justified by *works* as *believers*, and the subject will be at once elucidated.*

In the "Address" we have some just remarks on the absurdity of supposing that *conditions* imply any thing *meritorious*. But though the writer is justly guarded here, there are several other expressions which tend to lead to error; and in some cases he pulls down with the one hand what he attempts to build up with the other. "We own," says he, "that *good works* are *conditions* of our *justification*."† That he here refers to our justification as *sinner*s, is evident from the connexion in which the words stand. This being the case, the very term *good works* is objectionable, inasmuch as it implies a previous train of devout performances, as requisite to our justification. But it must first be proved that there are *good works* before justification—works really good in themselves—works acceptable to God: and this must be proved in opposition to the author's own community. The article entitled "Works before Justification," as quoted in the "Address," asserts "That works before grace (or justification) have the nature of sin; in not being done as God hath willed and commanded them to be done." This, it is true, the author endeavours to get over, by supposing the clause to allude to "External good works only, such as alms, &c." and may consequently "be acknowledged,

* Fletcher's Works, 8vo. edit. vol. 3, p. 370. † "Address," p. 17:

without any prejudice to the supposition, that the *inward* good works, such as repentance, patience, hope, love, and many others, are previous conditions of our Justification."* Here, alas! we have the effects put before the cause; patience, hope, and love, preceding justification. But this is *first, unreasonable*. What does justification imply? It implies, according to the author's own statement, which is perfectly correct, a being *pardoned* and *accepted* into the *divine favour*.† If this be the case, it will naturally follow, that those who are *not* justified, are unforgiven—are in a state of condemnation. And can a man have a solid well-grounded *hope* in a state of condemnation—christian *patience* in a state of uncertainty, as it relates to his acceptance with God—or *love* to the Being who condemns him? As well might it be said, that the criminal loves the judge who has passed upon him the sentence of death. Let the judge *acquit* the criminal, and the criminal will *love* him; till then he will *dread* him. It is no less unreasonable, than, it is *secondly, unscriptural*. "Therefore," says the Apostle, "being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."‡ This passage clearly shews, that *peace, love, hope, and patience*, are not *antecedent* but *subsequent* to our jus-

* "Address," p. 19. † *ibid.* p. 20. ‡ Rom. v. 1—5.

which says, "All truly good works *follow* justification."

ble, which, by the by, the author of the has had very little to do with, teaches us, *only* condition of justification is *faith*.† doctrine of the Church of England less on this point. Hence, the Eleventh Article is on the "*Justification of Man*," reads we are accounted righteous before God, the merit of our Lord and Saviour Jesus *faith*; and not for our own *works* or deeds. Wherefore, that we are justified by *faith* most *wholesome* doctrine, and very full." It appears from this, that our championing his *conditional* weapon of *good*

* Sermons, vol. 1, p. 75.

i. 21, 22, 25, 26, 28, 30; chap. iv. 5, 9, 16, 20, 24; chap. v. 1, 2; chap. ix. 30, 32; chap. x. 1, 2; Gal. ii. 16, 20; chap. iii. 6, 7, 8, 9, 11, 22, 26. These passages, equally plain, might be referred to, to show the doctrine of justification by *faith alone*.

works, has stabbed the cause he came forward to defend. He is completely at variance with the articles of his own church.

We are informed, that the Methodists "Have been taught, that the grace of *Justification* is conferred on believers in a sudden, instantaneous manner,"* And pray, is there any thing *impossible* in instantaneous justification? By no means. "With God all things are possible."† If there is nothing impossible in it, is there any thing *improbable*? No. Behold a criminal! his Majesty is graciously pleased to grant him a pardon for various offences of which he has been guilty. But does his Majesty pardon him, bit by bit, so to speak—one crime after another? No; he sends him a *full* and *free* pardon at once. Is it not equally probable, that God the Father, whose tender mercies are over all his works, will give a *full* and *free* pardon? saying, thy "sins which are many, are forgiven." Had justification been by *works*, a certain number would have probably been agreed upon; and the length of time before pardon could be communicated, would be proportioned to the duties to be performed. But as *faith* is the condition of our justification, and that faith is a simple act of the mind, length of time can have no influence on the part of man, much less on the Divine Being. Man may be pardoned to-day, to-morrow, this hour, the next.

It appears, however, "That the doctrines concerning justification, as they have been managed of late, have not only been liable to perplex the

* "Address," p. 27. † Matthew, xix. 26.

well-disposed, but to be perverted by wicked and profane men. And pray consider," continues our warm-hearted friend, "whether the telling, that they may, nay, must be *justified* without and before all *good works*, be not a likely way to have this bad effect," viz. of being made a pretence to excuse sin. He then asks, whether the Methodist Preachers, "Who have lately brought these contested, these intricate, these dangerous points into the pulpit, or the *regular Clergy*, who have contented themselves with instructing their flock in christian duties," are most to be recommended? * How inconsistent, to charge the Methodist Preachers with saying that the Clergy are defective in this doctrine, and yet to applaud them himself for not bringing it forward! Nor is it less absurd, to tell us, that while the Clergy omit to preach this doctrine, they nevertheless attend to christian duties, as though it were no part of a minister's duty to *preach* up justification by faith, and no part of the people's duty to *believe* in order to salvation. The reason why this doctrine is not to be preached, is, because men may avail themselves of it, as an occasion to sin. But it will require no great stretch of thought to see, that, if the doctrine of justification by faith, as taught by the Methodists, may be abused by men of an Antinomian cast, the doctrine of justification by works, as taught in the Establishment, may be equally abused by self-righteous Pharisees. And because a doctrine may be abused, are we to cease to declare it? Certainly not. It is our duty to declare the *whole counsel* of God—to keep nothing back—but, to preach these doctrines, and to *guard* our *hearers against* the

* "Address," p. 13-14.

abuse of them. Should any of them, after this, abuse those doctrines, the fault will be *theirs*, not *ours*. When we preach up the doctrine of *faith*, let us take care to guard it with "Faith without works is dead." When we preach up the doctrine of *works*, let us guard it with "Not by works of righteousness which we have done, but according to his mercy he saved us." In a Methodist Chapel, faith and works go hand in hand: whereas, in the Church of England, according to the statement given by one of its members, the doctrine of *faith* is in part *neglected*, while the doctrine of *works* is properly *enforced*. Under such a ministry, Pharisaism will surely bud, blossom, and bring forth fruit.

After having hinted that the Clergy have been represented as being defective in not insisting on the doctrine of justification by faith, as an excuse for their conduct, their truly devoted servant observes, "This therefore being so difficult a point, supposing our Clergy had been sparing in teaching it, the question would be, whether it be so proper food for weak christians." And again, "Can you think," says he, "that such points (as justification by faith) are to be apprehended by the common people?"* From these quotations, the following particulars may be fairly deduced; viz. that the Clergy are justifiable for not preaching the doctrine of justification by faith more than they do, because of its hardness to be understood;—that this doctrine can scarcely be considered proper food for weak christians;—and that it cannot well be understood by the common people.—To the *first* inference, it may be replied, that this is the

* "Address," p. 11.

grand reason why the Clergy should insist the more upon it. Whatever is *difficult*, it is their *duty* to *explain*, and to render intelligible to the people, in order to prevent them from forming erroneous notions of their own.—As it refers to the *second* inference, justification by faith seems to me to be the only proper food for *weak christians*, so called. What does the justification of a sinner mean? * It means, as has been already observed, the forgiveness of sins—a re-admission into the favour of God. And can a man be even a *weak christian*, without *faith*—without being *justified*? It should seem so, since the doctrine of justification, is only fit for matured christians; that is, for young men and fathers in Christ. But the truth is, it is only by being *justified*, that we are constituted *christians* or *believers*. While we remain in an *unjustified* state, we are condemned of God and our consciences. *Repentance* is the *passage* which leads to gospel privileges, *justification* is the door which lets us into their enjoyment, and *faith*, like the *key*, is the instrument which opens it. The Philippian gaoler, it is well known, felt self-condemned, and ardently desired to be saved, when he fell trembling at the feet of Paul and Silas. Now none can deny but that the gaoler was *weak* enough in the christian profession, having only been a few hours at most concerned about his salvation. Yet St. Paul, in order to his *justification*, gives him first of all a portion of this “*strong food*”—“*Believe on the Lord Jesus Christ, and thou shalt be saved.*” But then the gaoler might be a man of an *enlarged mind*, and capable of digesting this

* A Treatise entitled “Imputed Righteousness,” by Mr. P. Haslam, affords a pleasing view of the doctrine of JUSTIFICATION.

strong meat without any difficulty; whereas, from the *third* inference, it appears that common people cannot comprehend the doctrine in question. And what does this imply, but that, there is one faith for the *learned* and another for the *illiterate*—one of a *superior* and another of an *inferior* quality—one for John Locke, Esq. and another for David Trim, the scavenger? This is a natural consequence; for if the people cannot comprehend the faith which the Clergy are pleased to keep back, they must either have a substitute, or go without. A doctrine of this nature is not likely to take any great hold. Most that are acquainted with the writings of St. Paul, know that he speaks of “One Lord, one faith, one baptism, and one God.”* Talking of God giving a doctrine, which can only be comprehended by *few*, and which, on examination, is found to be *essential* to the salvation of *all*—all who are privileged with the gospel, is no less than a reflection on his wisdom and goodness. And that it is an *essential doctrine* in the christian system, is evident from the *impossibility*† of our being justified any other way, and the *certainty*‡ of our being saved in this. I refer you to some scriptural proofs below. By the author’s manner of expressing himself, it seems as though he considered justification more a doctrine of *theory* than *experience*: and no wonder that men blinded by sin, should feel a difficulty in comprehending it;—“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither

* Ephesians, iv. 5.

† Acts, xiii. 39; Rom. iii. 20; chap. x. 3, 4; Gal. ii. 16, 21.

‡ Romans, iii. 24—26.

can he know them, because they are spiritually discerned."* Persons who are *spiritually taught*, can alone understand *spiritual subjects*. A person who is *hard of hearing* can never be admitted to be a judge of the *harmony of sounds*: a person *nearly blind* can never be admitted as a judge of the *beauty and variety of colours*. Both may be permitted to *guess*; both will be surrounded with *difficulties*; but these difficulties are not occasioned by any *imperfection* in the *sounds* or *colours*, but are occasioned by the *ears* and *eyes* of imperfect judges.—All are interested in the important doctrine under consideration. It includes in it the doctrine of the *fall*, for it is our criminality that renders justification necessary. It includes in it the doctrine of *Atonement*, for it is only through faith in the blood of Christ that we can be acquitted and accepted. It includes in it the doctrine of *holiness*, for we are justified that we may be enabled to serve God in newness of life. It includes in it the doctrine of *future happiness*, for we are justified that we may finally be glorified.

Having now investigated, Sir, for ourselves, and being fully convinced of the TRUTH of that system which we have embraced, let us, with holy rapture, even within the walls of a Methodist TEMPLE, exclaim, "It is good for us to be here."

Barnsley, }
May, 1812. }

Yours, &c.

J. E.

* 1 Cor. ii. 14.

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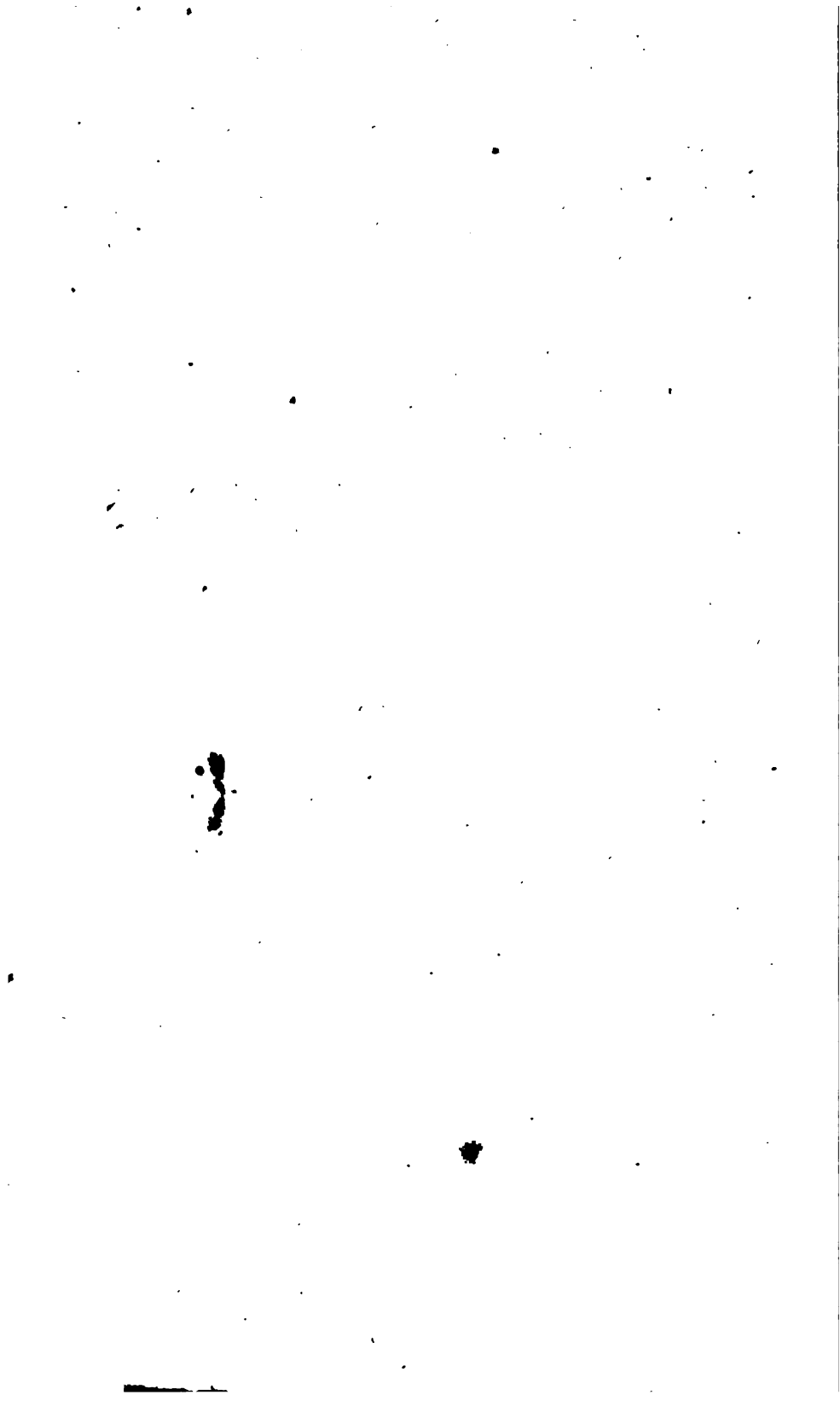


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IN TWO PAMPHLETS,

TO RENDER

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AND

Devilism Respectable.

WITH NOTES.

BY CRITICOS AND CASTIGATOR.

When facts are wilfully misrepresented, and character traduced without regard to truth, it then becomes the duty of those who regard the purity of the church and well-being of society, to expose the one, and to stand forward in support of the other.—*Sys. Meth. Expos.* p. 5.

But methinks I hear some one ask, with surprise, "What could induce this man to commit himself in the way he has done?"—*Ibid.* p. 24. "Nothing—but absolute necessity."—*Meth. Cond.* p. 4.

JAMES DOUGLAS.

Behold him frankly to his book impart,

As to a friend, the secrets of his heart. HORACE.

Dic mihi, si fueris tu leo, qualis eris? MART.

We have wronged no man, we have corrupted no man, we have defrauded no man. PAUL.

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The Printer of this pamphlet has long been of opinion, that the best mode to be pursued respecting the low publications to which this professes to be a satirical answer, is silently to suffer the slanderous and untrue materials of which they are composed, to work their own destruction. He considers it a proof of the highest wisdom, under every similar circumstance, to adopt the advice of Solomon, who says "Answer not a fool according to his folly." But Castigator and Criticos, apprehensive of mischievous impressions having been made, on the minds of the credulous and ignorant, by the productions in question, have been at the pains, which needed not to be great, of thus humourously repelling the charges of a malicious aggressor, who gratuitously offers himself as a reformer of religious abuses. A desire to aid the good intentions of these friends, in their endeavours to convince the youth that the little learning which he possesses is a dangerous thing, has been the chief inducement with the printer to give publicity to this pamphlet.

THE
VISIONS OF SAPIENCE,

3c. 3c.

What studies please, what most delight,
And fill men's thoughts, they dream them o'er at night.

LUCR. l. 4, v. 959.

SERUS embracing every opportunity to acquire a knowledge of peculiar terms, visited *Sapience*, whose penetration and general acquaintance with the different sciences rendered him the admiration of the learned; and requested his opinion on the word HELL. *Sapience* immediately conducted him into the library, where the hour had often imperceptibly glided away in the company of his friend, while each of them held high converse with the learned dead, or descanted together on the works of the most celebrated authors of ancient and modern times. Seated near the fire, (for it was in the depth of winter,) *Sapience*, with all his native gravity, said to *Serus*, "We have no word in our language to express the ancient meaning of the original terms; for the Hebrew שְׁאוֹל *sheol*, the Greek ᾠδὴς ἡδης *hades*, the Latin *infra*, with its derivatives, *inferi*, *inferum*, and the French *enfer*, seem to have been originally abstract terms, put for the state of the dead, without any regard to happiness or misery: but as people, who spoke of this state, either spoke in reference to the *body* or the *soul*, or the *whole man* indefinitely, it is easy to see how the words became equivocal, and their meaning determinable only by the scope of the phrases employed." "Your meaning, then," *Serus* observed, "if I am correct, is this:—If I say the *body* is gone to *hades* or to *sheol*, I mean to the *grave*. If I say the *soul* of *Judas* is gone to *hades*, I mean to a *place of torment*, to *hell*. If I say the *soul* of a *good man* is gone to *hades*, I mean to a *state of happiness*, or to *heaven*. If I say in general that *all our ancestors* are gone to *hades*, I mean, they are all *dead*, *departed to the invisible world*." *Sapience* replied, "You have just expressed my

views of the term in its different significations. Our English word *hell*," continued he, "seems, according to *Archbishop Usher*, to have had this meaning anciently; for it is said to be extracted from the *German hil* 'to hide,' *hiluh* 'hidden;' therefore the ancient *Irish* used to say, to *hell the head*, that is to *cover* the head; and he that *covered* a house with tiles or slate was called a *hellier*.* So that our *hell* answered to the Greek *hades*, which denoted the *invisible place*."

After a long conversation, *Serius* left his friend. The shades of night having already veiled the heavens, *Sapience* closed his eyes; and resting his elbow on the table, somewhat reclined his head, and thus prepared the way for slumber. The last object, however, of his waking thoughts, in another perspective, still presented itself to his imagination. He was quickly transported to the lower regions, about which he had been so lately discoursing, and lighted on a spacious plain, where rolls impetuously the river *Styx*. Prompted by curiosity, he was anxious to know what was passing on the opposite side of the flood. He stood some time absorbed in thought; and, at length, despairing to attain the gratification of his desires, he was about to return, when he discovered a person of venerable mein approaching him. His appearance bespeaking him to be of celestial origin, *Sapience* was emboldened to inquire of him *whether mortals were ever permitted to cross the Stygian lake, and to know the employment of the inhabitants in the regions beyond its furious surges*; when he was thus accosted:

"Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; all else deep snow and ice,
A gulph profound as that Serbonian bog
Betwixt Damiatra and Mount Casius old,
Where armies whole have sunk: the parching air
Burns froze, and cold performs th' effect of fire.

* See Archbishop Usher de limb. patr.—Wetstein on Luke 16. 23.—Vitringa on Rev. i. 18. vi. 8. xx. 13, 14.—Homeri Il. 9 l. 312.—Hesiodi Theogon. ver. 723.—Virgilio *Æneid*. 6. 577.—Sophoclis *Antigone* 924, and different Lexicographers.

Thither by harpy-footed furies hal'd
 At certain revolutions all the damn'd
 Are brought; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce,
 From beds of raging fire to starve in ice
 Their soft ethereal warmth, and there to pine
 Immoveable, infix'd, and frozen round,
 Periods of time, thence hurried back to fire."*

Sapience was further informed, that there were different *degrees* of suffering; and that the *place* of punishment could only *affect* those who were *fitted* for it by a *depravation of state*—by a wicked *heart* and an immoral *life*. On hearing the last sentence, and recollecting that it was in unison with the truths contained in the Bible, he accepted the offer of the friendly stranger to be conveyed over the vast profound. While revolving in his mind how the dangerous voyage was to be accomplished, he was caught up by the celestial visitant, and, with the rapidity of lightning, was borne, as on an eagle's wing, in safety to a wild and dreary waste. At a distance appeared, through a kind of haze, an object rising majestic to the view. "That," said the *Angel*, (for such *Sapience* now perceived was the exalted personage who had become his protector and guide,) "is the residence of his *Satanic Majesty*; and, at this moment, enters *Ageiro* followed by the members of the *Belzeubian Council*, whom he has just been collecting from their different provinces upon earth, in order to hold a congress extraordinary." *Sapience*, not a little surprised, asked, "What will become of the interest of devilism among mortals, during their absence?" "Every thing," it was replied, "is conducted with regularity. There are different *orders* and *degrees* of wicked spirits, who have assigned to them their respective districts, among whom are superiors to command and subordinates to obey; and so numerous are they, as to 'throng the air, and darken heaven:' nor do those who are required to assemble in council, fail to leave their *baneful influence* behind."

Scarcely had the conversation closed, when they found themselves on the borders of *Beelzebub's* infernal abode. A solemn pause ensued. The *Angel* at length said,

* See Milton's "Paradise Lost," b. 2. p. 47. l. 587. A description similar to Milton's, is given in the "Institutes of Menu:" see c. 12. Inst. 75-80.

" You see, before the gate, what stalking ghost
 Commands the guard, what sentries keep the post.
 More formidable Hydra stands within,
 Whose jaws with iron teeth severely grin.
 The gaping gulph low to the centre lies,
 And twice as deep as earth is distant from the skies."*

The gate being open, *Sapience* ventured to approach, and seating himself on the fragment of a rock, the *Angel* spread over him his protecting wing. The distance was such as to render it perfectly easy for him to hear distinctly, and with the aid of the curling flame they were enabled dimly to discover

Far within,
 And in their own dimensions like themselves,
 The great Seraphic Lords and Cherubim
 In close recess, and secret conclave sat,
 A thousand Demi-gods on ebon seats,
 Frequent and full.†

Voices more dreadful than the thunder's pealing roar, were heard to bellow high applause. " Why," said *Sapience* to his conductor, " that hideous noise?" " The peers of hell," answered the *Angel*, " are presenting their adulation to the *Prince of Darkness*, who, you perceive, is now ascending his regal throne, as President and Chief." But a short time elapsed before his *Satanic Majesty*

With grave
 Aspect arose, and in his rising seem'd
 A pillar of state; deep on his front engraven
 Deliberation sat and public care;
 And princely counsel in his face yet shone,
 Majestic though in ruin: sage he stood
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies; his look
 Drew audience and attention still as night
 Or summer's noon-tide air, while thus he spake:§

" My Lords and Sovereign Princes,—Doomed as we are to dwell in everlasting misery, we cannot but feel grateful to those of our trusty

* Virgilii *Æneis*, 6. 776. † *Paradise Lost*, 1. 792. § *Ibid.* 2. 300.

adherents, who, by the exercise of their talents, endeavour to alleviate our inexpressible anguish: and though we know, by painful experience, that to accomplish this is beyond the ability of our most devoted friends, yet we cannot but accept the *will* for the *deed*.

“As an effort expressive of, at least, a willingness to assist our cause, I would recommend to your wisdom and consideration two recent publications, entitled, “METHODISM CONDEMNED” and “THE SYSTEM OF METHODISM EXPOSED.” Should you, on mature deliberation, deem these Pamphlets a hopeful attempt to render Methodism contemptible, and Devilism respectable, you will not fail, I trust, to award the author merited honors, and to assure him, by some means, of your approbation.

“I cannot, my Lords, but approve of his *apparent* zeal to promote the interest of my government, and his implacable hatred of the Methodistical system; and I, therefore, wait to hear your sentiments and determination.”

His Majesty's speech was received with the loudest acclamations, which like a volcanic eruption, burst forth, and shook the firmament of hell. The publications which had been mentioned were then handed to *Grammateus*, who was requested to read them. All was still, save here and there, where discontent sat brooding on the countenances of some members of the council, who had taken their station at the opposite side of the dungeon. When *Grammateus* had finished the work assigned to him,

LORD MATAIOTES, Prime Minister, rose,
 Who wav'd a torch aloft, and, madly vain,
 Sought godlike worship from a servile train.
 Ambitious fool!*

In his address to the throne, he spoke to the following effect:—
 “Dread Majesty, the knowledge you have of my long and steady devotion to the cause of Devilism, emboldens me to speak on the present occasion; and more especially, as I perceive in *this author* a considerable portion of my own spirit—an evident *desire to be thought something*. Such a spirit as this must ever command my regard, and claim my steady protection, whether it appears in persons of my own de-

* Virgilii *Æneis*, 6. 794.

gree and office, or in the insignificant sons of *Crispin*. Supposing the former to possess superior means of displaying their *vanity*, the latter are in no wise deficient in *inclination*, as witness the productions under consideration. In these we have an example of one scarcely known upon earth, or, at least, save to his *creditors*, beyond the precincts of a *cobler's stall*, who, with the very quintessence of *egotism*, obtrudes himself on the notice of the public. But, as it is not upon loose generalities that I wish to establish any position, I would refer, for evidence, both to the *language* and the *actions* of this promising scribe. Just listen to the following sentences, which, from a *youth of moderate attainments*, cannot but be confessed to come with *peculiar grace*: ‘*I find myself* impelled to make the following observations on ‘the form of managing so large a portion of *my* fellow-creatures;’—‘I heartily disapprove of the conference, with all its proceedings;’—‘This, *in my opinion*, is a mere form;’—‘This, *in my opinion*, is the ‘most complete piece of combined impudence;’—‘The idea of children being educated at such a distance from their parents is, *in my opinion*, unscriptural;’—‘They do not, it is true, blow the trumpet, ‘but they, *in my opinion*, take a more public method,’ &c. &c.* Nor, as I intimated, is his *vanity* less visible in his conduct. Here one fact shall suffice: What but this rising spirit, could have prompted him to appear at the Quarterly Meeting, Milburne-Place, where, from his own account,† he was not allowed so much as to open his mouth,§ a privilege, by the bye, which, on the ground of right, was granted to Balaam’s Ass. Fully persuaded, therefore, that he merits the respect of this august body, I move

“‘That the thanks of this assembly be given to JAMES DOUGLAS for the two pamphlets which he has published, entitled, *Methodism Condemned* and *Methodism Exposed*; and that, for the extensive service he has thereby rendered to our interest upon earth, he be pleased to accept of our grateful acknowledgments for the same.’”

* Meth.Con. p. 4, 6, 9, 20, 21. † Ibid. 11, 12.

§ Perhaps, in this particular his Lordship was mistaken; as it is not improbable but that he might, to use his own elegant language in reference to the Old Connexion Preachers, have *opened his mouth* to “devour a sumptuous dinner” provided by “the hard-earned money of the members.”

No sooner had his Lordship submitted the resolution to the sable fraternity, than the hollow deep of hell resounded with horrid plaudits; similar to which had not been heard, since the *bird of the night croaked* "The Portraiture of Methodism."—The motion was seconded by

LORD PSEUSES, who, with a hoarse voice, exclaimed,
 "Had I a thousand mouths, a thousand tongues,
 And throats of brass, inspired with iron lungs,
 I could not half those *glaring lies* repeat.

.....
 But let me haste*

"to observe, that it is highly gratifying to me to be privileged with an opportunity of pointing out the success of my influence upon the minds of mortals. When I first received the *name* indicative of my *office*, my most sanguine expectations could not calculate upon the number of subjects which I have had the gratification of leading captive; among whom I have few more adept scholars, as it respects *authorship*, than the person to whom the resolution refers. The pamphlets before us furnish incontestible evidence of his aptitude in the work of servile imitation. To point out the whole of the falsehoods which they contain, would only be to trespass, unnecessarily, upon the patience of this council. Take, however, a *few* instances, out of the *many*. He boldly asserts, that 'the chapels can never be *alienated* from them,'† that is, from the preachers who compose the Conference of the Old Connexion; when, the fact is, he knew that the opposite party had violently wrested different chapels from them, *some* of which have been recovered by a legal process, an *apparent* knowledge of which is displayed in the first pamphlet,‡ and a *positive* knowledge in the second.†† If, then, a *lie* is a *falsehood known* to be such by the person who utters it, and uttered with a *design to deceive*; we have, in the assertion itself, a *design to deceive the public*, and, as a proof that he *knew* the assertion to be false, he intimates, in plain terms, that these *unalienable* chapels have been *alienated*, and that, as they have only recovered "*some*"§ of them, con-

* Virgilis Æneis, 6, 851. † Meth. Cond. p. 7. ‡ 10, 11.

†† System of Meth. Exp. 93. § Ibid.

sequently there are others yet in a state of *alienation*.* But as my testimony, in this assembly, will not be questioned, I forbear enlarging; and therefore, will furnish you with a string of them: The Conference *calls out *none but single men*, and those must travel *four years* before they are allowed to *marry*.†—The Preachers too, are represented as saying of those who act in a local capacity, ‘Were these men called out among us, we never could keep them in subordination;’—and ‘hence we require to know exactly what work there is in the different circuits for the Preachers, and to ascertain clearly whether we cannot get a young man *thrust in*; for if it does nothing else, it keeps the

* It is sufficient to excite all the risible faculties of which a person is possessed, to hear Mr. D. sending forth his lamentations relative to the Old Connexion using proper means to recover the chapels which they have lost by the New, (System of Meth. Exp. 33.) and to listen to his complaints (ibid. 19.) respecting the preachers securing those chapels by proper trust-deeds. He confesses that some of them have been recovered by law; and yet he either does not, cannot, or will not, see that this restoration of violated property implies, on the one hand, *dishonesty* on the part of the *defendants*, and, on the other, *legal right* on the part of the *plaintiffs*. Should he wish to say more on this subject, we would recommend him to solicit a friendly discussion with the *Lord Chancellor* and other “knowing gentlemen of the long robe.”

But the most curious and paradoxical part of the business is, people are represented as *swindling their own property—swindling what was given them by law*, and are condemned for *securing* it. Mr. D. has, no doubt, heard the old adage “A burnt child dreads the fire.” The *New* have furnished the *Old* party with powerful arguments why they should act with the utmost caution; and as Mr. D. recommends *caution*, both by *precept* and *practice*, in a case less important, (Syst. of Metho. Exp. 8, 9.) he cannot, with propriety, condemn others for using it.

† Meth. Cond. p. 8.—It is not surprising that this should be noticed as a falsehood; since 1. *Married men have been called out*. For a confirmation of this, we only need to refer to the *Minutes of Conference*, for 1793-4, where there are a number of *married men with families*, recommended to travel, and some of whom are *now itinerant preachers*. See vol. 1. 277, 297. Oct. Edit. In addition to those travelling in England, several married men have been sent by the Conference to foreign parts as missionaries.—2. *Young men have married during their probation*, both *with and without* the sanction of Conference, whose names may be read in the *stations* year after year. And so far from the preachers being opposed either to the *institution of marriage*, or to *married men*, they evidence an ardent solicitude in behalf of the local brethren with families. “Why,” it is asked by Conference, “cannot more married preachers be taken out

Local preachers out of the chapels, which keeps things more secure.*

* Class meetings,' it is affirmed, 'are attended to principally for raising

to travel, seeing we have many of unblemished characters in divers circuits? Answer; 1. Because our temporal circumstances are exceedingly straitened, so that we cannot provide for them. And, 2. We have, at present, a sufficiency of single men to supply the circuits." See *Minutes* for 1798, p. 117. Oct. Edit. These reasons still hold good. Besides, such conduct is justifiable, not only on the ground of expediency, which is sufficient of itself to shew its propriety, but on the broad basis of general usage. The *Establishment* and the *Dissenters* require, in general, their ministers to pass from three to six years within the walls of a College or an Academy, in a state of probation and preparation, before they can be fully received by the respective congregations; during which period, they are, for the most part, single. Nor would it, indeed, be altogether proper for probationers, fitting themselves for the ministry, to be encumbered with the cares of a family. A state of trial is the most favourable time for improvement—the period when the mind should be free and fixed upon one object.

* See Meth. Cond. 8, 9. Since the Conference actually has called out married Preachers, the former part of the quotation implies, 1. That the men so called out are insubordinate; and 2. That those who are not called out are factious and discontented. Till those two points are established, his Lordship's opinion of the falsity of the statement continues valid.—With regard to the latter part of the quotation, enclosed within inverted commas, it is equally false: for 1. At the Conference for 1813, the chairmen of Districts were ordered to inquire what employment there was for the Preachers in the various circuits, not to "ascertain clearly whether a young man could be thrust in," but whether he could not be thrust out—whether the circuits could not do with a less number of Preachers. For the inquiry itself, see *Minutes* vol. 3. p. 388-9; and, for the end of the inquiry, contrast the stations for Bath, Dewsbury, &c. in 1813 and 1814, and it will be found, that they each had one Preacher less after the institution of the inquiry. 2. The trouble is, not in getting single, but married men, thrust in.—It may be added, that so far are the Travelling Preachers from being opposed to the Local Brethren entering the Chapels, there is scarcely a Chapel in the whole Connexion whose pulpit is not, more or less, occupied by the latter; and that such is the modesty and timidity of many of the Local Preachers, when they are solicited either by the Superintendent or his Colleagues, to preach in the Chapels, their refusal is more frequent than their compliance. Supposing Mr. D. himself not to have been permitted to enter the pulpits of the larger Chapels so frequently as he thought his talents merited, the cause, probably, of his non-admission, might be more properly traced up to the People than the Preachers.

money.* In reference to articles of faith, it is said, 'that they have nearly as *many creeds* as *Preachers*.†'—He goes on to observe, that 'the Lord's supper is thought, in general, to be of very *little importance*,' that it is '*seldom administered*,' and that '*little care* is taken

* Meth. Cond. 13.—It is really painful to have thus publicly to tell a fellow creature that he speaks false. But *truth* is not to be *sacrificed to individual feeling*; and especially to the feelings of one who seems to have no feeling for others. 1. Class meetings were in existence before money matters were ever thought of. See Wesley's works, vol. 6, 331. Oct. Edit. 2. A number of Classes do not collect their monies till the end of the quarter; so that there are *twelve* weeks frequently out of *thirteen*, in which there is nothing done but *speaking, singing, and praying*. 3. There are several hundreds of the members who do not subscribe a single farthing.

† Meth. Cond. 19.—We feel no hesitancy in affirming, 1. That the Methodist Preachers have but *one* creed. Hence, in answer to the question, "Can any thing be done for the security of our doctrines?" we read, "the President, with Mr. Benson, and the Secretary, are appointed to draw up a Digest or Form, expressive of the Methodist Doctrines, with a sufficiency of texts of Scripture to explain them respectively; and with extracts out of Mr. Wesley's Works, to prove that every thing before advanced, exactly coincides with his judgment and public declarations: And a copy of what they have drawn up, either unitedly or separately, shall be sent to the Chairman of each District before next May." See *Minutes*, vol. 2, 349. Accordingly, in 1807, a Digest was drawn up and printed of those doctrines which have been preached by the body at large from its commencement. 2. The Preachers are examined *annually* respecting the *doctrines believed and preached* by Mr. Wesley, in which they are required explicitly to *profess their faith*. The following is to the point: "Let it be clearly understood, that every Chairman is required to ask the following questions, *distinctly and successively*, concerning every brother; viz. Is there any objection to his *moral and religious character*? Does he believe and preach our *Doctrines*?" and so on. See *Minutes* vol. 3, 295. And, 3. When any of the Preachers are found deficient in *orthodoxy* they are *expelled*. To preserve the Societies from heresies and erroneous doctrines, it is a rule, that "no person shall, on any account, be permitted to retain any *official* situation in our Societies, who holds opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the Influence and Witness of the Holy Spirit, and Christian Holiness as believed by the Methodists." See *Minutes*, vol. 2, 403. That this rule has been acted upon, is evident from the *expulsion of Mr. J. Cooke*, who, when expelled, travelled in the *Sunderland* circuit; a circumstance which must have been known by Mr. Douglas, since he is so familiar with *Shields, Sunderland, and Newcastle*, which places, indeed, seem to form nearly the extent of his Geographical and Methodist

*who comes forward.** To prevent either *male* or *female* from escaping the lash, it is further added, that the Preachers' 'Widows receive a salary for life, whether they marry saint or sinner;† that 'neither the deeds of the Chapels upon Conference plan, nor any copy of them, has

tical knowledge. But when Mr. D. speaks of variety in creeds, he perhaps judges of others by himself—*always changing*, but, it is to be feared, seldom changed. *Id arbitror adprime in vitâ esse utile, ne quid nimis.* Ter. Andr. Act 1. Sc. 1. "I take it to be a principal rule of life not to be too much addicted to any thing."

* Meth. Cond. 20.—We are afraid, lest, in our notes, we should expose ourselves to the charge which is brought against the generality of the Ministers of the present day, viz, that of *Three heads and a conclusion*. But, for the sake of perspicuity, we solicit the indulgence of continuing in our old Puritanic trammels. To proceed, 1. The *Sacrament of the Lord's Supper* is, by the Preachers, considered of the greatest importance. Listen to their advice: "We once more earnestly beseech all the members of our Societies, conscientiously to attend this sacred ordinance of God our Saviour at every opportunity; and do entreat them to approach the Lord's Table, at least, once in every month, either in our own Chapels or elsewhere; and to make a point of staying till the whole of the service be concluded. In the visitations of the Classes, let every Preacher closely examine the members on this head, and strongly enforce our rules concerning it. And, in order to remove every excuse, let this blessed Sacrament be regularly and frequently administered wherever it has been appointed by the Conference." See *Minutes*, vol. 2, 348.—2. The *Sacrament is administered in every place where a majority of the Leaders and Trustees wish to have it.* See *Ibid.* vol. 1. 322, 323. This, it may be observed, ill accords with the despotic power of the Preachers, and the Trustees being in chains, (Meth. Cond. 6, 18.) since the former are here evidently subject to the will of the latter. 3. Such is the attention paid to the admission of persons to this sacred ordinance, that the rule, in reference to it, reads, "no person shall be suffered, on any pretence, to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a note of admission from the Superintendent, which note must be renewed quarterly. And if any Leaders, Stewards, or Trustees, refuse to be regulated by this rule, the Sacrament shall not be administered where it is the case." See *Minutes*, vol. 1. 348.

† System of Meth. Exp. 7.—All that is necessary to be said here is, that, on a Preacher's Widow marrying an immoral character, she is expelled from the Society; and that, in case of her marrying at all, she is discontinued as a pensioner on the bounty of the Fund. After specifying the sums due to a Preacher's Widow, it is added, "this sum shall be paid, as above specified, so long as each widow continues unmarried; but shall cease immediately on her re-marriage." See *Rules and Regulations of the Fund*, for 1813; p. 7. printed in a separate pamphlet. The reason as-

ever been suffered to appear in *public*;* that, on a 'moderate calculation, it will be seen that a Methodist Preacher *may* cost the public, for *one year's* labour, 388l. 17s. 2d.;† and, finally, that 'priests are

signed for such *discontinuance* is, that "it is generally understood the husband provides for his wife." See Myles's Chronol. Hist. 254; Third Edit.

* System of Meth. Exp. p. 19. To omit the *fly sheets*, containing the *Forms of Deeds*, which have been distributed *gratuitously*—an act directly opposed to *secrecy*, the *copy* of *one deed*, at least, has "appeared before the public," in Myles's "Chronological History of the People called Methodists;" a work which has passed through *various editions*, and of which some *thousands* of copies have been sold. See p. 155.

† Ibid. p. 21.—An inspired apostle has declared, that "the love of money is the root of all evil." Mr. D. therefore, knowing, that nothing was more calculated to bring the Preachers into contempt than fixing upon them the stigma of being lovers of "filthy lucre," drags forward, page after page, the cash subject. But, like all *wholesale* dealers in slander and falsehoods, by endeavouring to prove too much, he commits his pretensions to veracity to the detection of all who may be disposed to obtain a knowledge of the Preachers' salaries. It is pleasing, however, to witness his descent from *general assertions* to *particulars*, where he gives, what he terms, a "*moderate calculation*" of what "a Methodist Preacher *may* cost the public for one year's labour." Without rendering evil for evil, by shewing what a *broken Shoemaker* may *cost* his *creditors*, we will proceed to examine his statement. This will be best done by contrasting the account with the Conference allowance; observing, at the same time, that, if a Preacher, in any place, receives more, it is the *free-will offering* of the people—an offering, springing from a conviction of its imperious necessity. "From a late publication," Mr. D. observes, "it appears, that a Methodist Preacher costs the religious public, for one year, the sum of 211l. 17s. 2d." By an immediate reference to the *twin* publication, we find the following statement, which, according to promise, we shall contrast with Conference allowance:

<i>The Twin Pamphlet's Allowance.</i>			<i>Conference Allowance.</i>	
	£.	s. d.		
Board,.....	46	10 0	See Min. vol. 3, p. 225.—27l. 6s. 0d.	
Quartermage for himself & wife per annum,.....	37	16 0	Ibid. vol. 2. p. 60.—33l. 12s. 0d.	
Servant,.....	12	12 0	See annual Min. 8l. 8s. 0d.	
Travelling expences,.....	3	0 0	{ <i>Any thing or nothing</i> , as Stewards please.	
Rent, Coals, and Candles,	30	0 0	{ This depends upon the house being <i>large</i> or <i>small</i> ; Coals <i>cheap</i> or <i>dear</i> . No fixed sum.	
Four children,.....	40	16 0	{ If they have <i>four</i> , 25l. 4s. 0d. The <i>circuits</i> , however, it may be remarked, allow for <i>one</i> child, <i>eight Guineas</i> per annum.	

the *defenders* and *supporters* of *all* the *corrupt systems* in the *world*.*
Thus, Sire, (directing himself immediately to the throne,) we here

	<i>£.</i>	<i>s.</i>	<i>d.</i>	
Sickness & Doctor's bills,	9	6	2	If <i>well, nothing</i> . But be that as it may, it should seem from this that the Doctor is to have an annual stipend of 9 <i>l.</i> 6 <i>s.</i> 2 <i>d.</i> in case of either <i>sickness</i> or <i>health</i> .
Horse,.....	20	0	0	<i>Nothing</i> . When, however, a horse is required, the Circuits provide; but in many there is <i>none</i> ; and where there is, <i>one</i> horse sometimes serves <i>four</i> Preachers.
Travelling to a circuit,...	11	0	0	Here it is taken for granted that a Preacher removes <i>every year</i> , and takes a <i>long journey</i> ; when <i>few</i> change <i>annually</i> , and <i>many</i> remove to Circuits within <i>twenty</i> miles.
Postage of Letters,.....	0	17	0	<i>Nothing</i> by Conference; though, in this case, 17 <i>s.</i> is <i>under</i> the <i>general expence</i> , and Circuit allowance.

But even this statement is not sufficient to satisfy Mr. D. To shew his expertness in the art of lying, he must add the following items. Thus, he adds, if a Preacher officiates in the country, "for extra servants, labour, grog, bedding, &c. 10*l.* 0*s.* 0*d.*" Now, *many*, though they preach in the *country*, *sleep at home*. Admitting them, however, to sleep where they preach, we defy him to prove the existence of any *extra servant* for their accommodation. As for *grog*, few ever *see* it, and still fewer *taste* it. But this is not all; *labour* must be named. What labour is referred to, is doubtful whether he himself knows. Any how, if there are to be *extra servants*, they ought to perform the *extra labour*.—The next item is, "Profits on the sale of books, 50*l.* 0*s.* 0*d.*" We lament, on various accounts, that this is not correct. The sale of *books*, leaving such a *profit*, could not fail to *profit* many who might *read* them: and as the *profits* of the *books* are devoted to the *support* and *spread* of the *gospel*, the *Conference* would be blest with *enlarged ability* to do *good*. But the fact is, in many Circuits, books are not sold to the amount of 50*l.*—Another item, we observe, is, '*presents* to a *Preacher* and his *Children*, 45*l.*' Does he, by this, mean that 45*l.* is given to *children* whether in *being* or *not in being*; and to men, who, after having travelled a number of years, can come forward and prove that they have not, during the whole time, received the one third of the sum?—A fourth item is, "Two boys at school 60*l.* over the yearly allowance." To this must be added 40*l.* 16*s.* for four

* See the Note to this Reference in the following Page.

behold lies, the most palpable, in rapid succession: And who, but a man considering himself responsible to no one, save his *Satanic*

children, which is included in the twin account; the whole amounting to 1100*l.* 16*s.* and employed to swell the *sum total* of Mr. D. Here we have *first*, the sum of 60*l.* laid at the door of a Preacher for *two* children at school "over the yearly allowance," when the truth is, the yearly allowance *ceases* on a child entering Kingswood or Woodhouse Grove schools. *Secondly*, we have *six* children fathered upon a Preacher, whether he *have* them or *not*. *Thirdly*, we have 100*l.* 16*s.* laid upon *each* Preacher, *married* or *single*.—Not content with calculating for *four* children at home, *two* at school; another must be put into a shop, for no other purpose than that of adding a finishing item of 12*l.* But to enlarge no more on these exaggerated statements, we shall furnish Mr. D. and any who may be pleased to favour us with a perusal, with the *sum total* of what *two families* have received from, and *cost*, *one of the best circuits* in the Connexion for allowances, during the last year. Including board, quarterage, children, servants, houses, travelling expences, coals, candles, letters, and doctor's bill, the expence of the *two families* did not amount to 280*l.* Whereas, according to Mr. D's. *moderate calculation*, they must have cost the circuit the sum of 777*l.* 14*s.* 4*d.* If such be his *moderation*, what would it be to view him in one of his *extravagant moods*!! We cannot forbear exclaiming *αναπολογητος ει ω ανθρωπε*. The public will now form their own estimate of Mr D's. regard for truth. Before his credit for veracity is completely lost, we would seriously recommend him to read the *fable* of the *boy* and the *bear*; and especially the Scripture which he *unjustly* insinuates is applicable to the case of the Rev. A. E. Farrar, Rev. xxi. 8.

* System of Meth. Exp. 33. If "*Priests* (a sweeping censure, for all are included,) are the defenders and supporters of *all the corrupt systems* in the *world*," how is it, that the *Priests* in the *Establishment*, among the *Calvinists*, the *Baptists*, the *Moravians*, and the *Methodists*, are forming *Societies* to raise *monies*, in order to destroy the *system of idolatry*? How does it happen, that they *write* against the *system of infidelity*? How does it come to pass, that they *preach* against *systems of forgery*, *pocket-picking*, and *house breaking*? Had we not turned to the title pages of his pamphlets, and there read "*James Douglas, Lay-Preacher*," we should have been almost led to institute a suit against him for a *libel* upon the Priesthood. But as he is careless about exceptions in the general charge, and he himself is a *Priest*, we leave him with part of the odium. The general charge reminds us of what we have met with, somewhere in the course of reading; viz. That it is one of the principal articles of the Deist's creed, that all Parsons are rogues—that they are the pests of society, and the disturbers of mankind—that *Priests* of all religions are the same; so that, let a man be what he will before, the moment he puts on a Parson's gown, they immediately apply to him the warning of Horace—*hic niger est, hunc tu Romane caveto*. Whence is this virtue of Parson's cloth to dye the soul its own colour?

Majesty, for his words, would, in opposition to worldly credit, have thus valiantly exposed himself to the charge of *falsehood*? Seeing, therefore, that he is not only intoxicated with the *vanity* of a *Xerxes*, but has such exalted claims upon my patronage, I cannot, for a moment, hesitate to second the motion."

This speech called forth reiterated gusts of approbation. "How grateful," said the *Angel* to *Sapience*, "in these abodes, is hostility to truth!" *Sapience* was prevented from replying, by the immediate appearance of

LORD KALUPTO, who prefaced his speech with an appropriate quotation from a heathen bard, thus translated into English:

"*Artful* he knows each circumstance to *leave*,

Which will not grace and ornament receive;

Then truth and fiction he so often blends,

That equal he begins, proceeds, and ends.*

"Our residence, Sire, is not only remote from the regions of *light*, but, in works of *darkness*, we have ever taken pleasure. From our first intercourse with mortals, it has been our invariable policy to withhold from them the knowledge with which they ought to be acquainted. To this, in a great measure, if not solely, must be attributed the continuance and prosperity of our dominion over the human species. In ignorance our empire began, by ignorance it has been maintained, and it is through ignorance alone it can be perpetuated. From the progress of truth, the increase of knowledge, and the developement of certain facts, we have every thing to fear. Worthy, therefore, of our encouragement, must those be, who, in the deceptive art, unfold the smallest bud of ability; especially in the discussion of subjects relative to religion, by a *studied concealment* of what would be inimical to our interest to reveal. In this art, the author of these productions certainly excels. When first I heard that he had announced 'The System of Methodism Exposed,' I must confess I was not a little alarmed, from a conviction, that a full and impartial exposure of such a System, would be its passport to the esteem of every unprejudiced person. Judge, then, the pleasing disappointment, when, on examination, I found that he misrepresented what he

* Horace's Art of Poetry, 231.

had undertaken to expose, and withheld, from the public, that which would have been injurious both to himself and us to publish. Experience has taught us, that, as the one half of a truth may be suspected to be a whole falsehood; so a partial knowledge of any good, may lead to the conclusion that it is a real evil. That this *halving system* has been acted upon by the Pamphleteer before us,* I shall now proceed to shew.

"There is one sentence which *Lord Pseuses* has omitted, and which, with propriety, might have been taken up under the article of *falsehood*: but the proximity betwixt us will admit of its classification under the head of *concealment*. A sentence like this,—The Preachers 'have the sole disposal of collections every where made,'† cannot but be peculiarly gratifying to all present. Here he wisely *conceals* the *Town Stewards* who alone have the *reception and disposal* of the *quarterly collections* and *weekly pence*—the two *largest* in the *Connexion*.—'A pious, well informed man,' too, says he, 'going from home, must apply to a man who has not common sense, for a line to empower him to preach!§' That a line from a Preacher is necessary, is unquestionable; but it is not to prevent '*pious well informed*' men, but *impious and ignorant* persons, under the character of *Local Preachers*, from *burdening* the people.‡ He also very cautiously throws a veil over the

* How sanguine are the expectations of devils! His Lordship speaks as though the individual were actually present—perfectly secure.

† Meth. Cond. 5. § Ibid. 9.

‡ An evident allusion to a salutary rule in *Min.* vol. 1. 875; a rule intended solely for the *detection of impostors*, and approved of by the most respectable *Local Preachers* in the kingdom. Two observations we would make in reference to his Lordship's Speech, which, in part, will apply to others: 1. It may appear somewhat inconsistent in *Kalupto*, after having applauded the author for his *concealments*, to disclose the *whole truth* himself. This is obviated by a consideration of the disclosure being made in a *privy council*. Various things are necessarily brought to light in *private*—in *confidence*; which it would be very impolitic, either in part, or in whole, to allow to transpire in public. Of the truth of this, Mr. D. himself was, no doubt, aware, when writing his pages. 2. It may be remarked, that the lapsed intelligences of the lower regions, have not only a knowledge of subjects congenial with their own peculiar views and constitutions, but also of things divine and celestial. They are induced to cultivate a theoretical acquaintance with *good*, in or-

manner of admitting members. 'The way,' says he, 'of admitting members is foolish in the extreme. To admit a man, woman, or child, who says he or she has a desire to be saved, needs no comment.*' No trace is here to be discovered of any subsequent requisitions—of evidencing that *desire* by suitable *fruits*; such as *doing no harm, avoiding evil, and labouring after good* in every *possible* way.† It is easy to perceive, that, had a disclosure of the whole been made, devilism would have sustained an essential injury. To his credit, therefore, he insinuates, that 'cash' is pursued with all the avidity with which the sportsman pursues his game, and that religious and moral improvement are never the objects of attention. Could we, by our influence, only bring Class-meetings into contempt, it would be matter of triumph. Then, adieu to prosperity among the Wesleyans. Than these, nothing has tended more to rivet the union and preserve the purity of that increasing body of people. Even our most faithful friends are soon deterred from giving them their attendance; and when any, distinguished for their zeal to your Majesty, (*looking to the throne, and the Monarch bowing assent,*) continue to frequent them for any length of time, it is impossible for them ultimately to escape detection. You scarcely need to be informed, that even the effrontery of the character in question was finally vanquished.‡ The *yearly collection* is termed 'secret service money,' without the smallest intimation of the different methods employed to give publicity to its receipts and disbursements.‡ Again,—

der to prevent, if possible, its benign influence—to counteract its tendency. Not only so, but their diligent search after *evil*, must of necessity acquaint them with *good*. In quest of this, they will visit both the *temple* and the *tavern*.

* Meth. Con. 13.

† His Lordship seems to be well versed in Methodism. See Rules; and Wesley's Works, vol. 6. 305. Oct. Edit. Nor is it indeed astonishing, that he should be so well acquainted with the department of Class-meeting in particular: for his *master* formerly made his appearance at the right hand of Joshua. Zach. iii. 1.

§ Sys. of Meth. Expos. 6.

‡ Meth. Con. 14. This collection, it is well known, is 1. Entered on every *class-paper*, for which a column is printed, and which every Leader has before his eyes. 2. It is entered into a book, preserved for every succeeding preacher. 3. The sum total is forwarded to the District Meeting, where the *Stewards* from the different Circuits are requested to attend, to see the disbursements. 4. The *surplus*, of which the Stewards

but indeed there is no end of particularizing: I cannot, therefore, but express my approval of the resolution."

His Lordship, in sitting down, had the satisfaction of seeing the ghastly grin of devils softened into a smile. This speaker was instantly followed by

LORD ASPONDOS, of whose person a better description cannot be given, than in the succeeding lines:

His colour chang'd; his face was not the same;
And hollow groans from his deep spirit came.
His hair stood up; convulsive rage possess'd
His trembling limbs, and heav'd his lab'ring breast.
Greater than human kind he seem'd to look,
And, with an accent more than mortal, spoke.
His staring eyes with sparkling fury roll,
When all the fiend came rushing on his soul.*

With his face towards the throne he thus began: "To you, Sire, I am indebted for my existence here; and my attachment to your Majesty's person and empire is worthy of a thorough-bred *Belzebubian*. Innumerable ages have elapsed, since I vowed eternal enmity against the goodness of God and the happiness of man. To the divine law I again pledge myself never to become subject: and so long as I shall be permitted to visit earth, my utmost energies shall be employed to execute the purposes of my vow. Never, never shall it be said that *Aspondos* was ever disposed to soften his severity towards goodness, however fascinating its form: but all that the furies are capable of affecting, shall be exerted in seeking its utter extinction. (*Loud cries of hear! hear! hear! from all quarters.*) Nor shall those who endeavour to promote its spread, prosecute, unmolested, their designs. Every plot that malice can concert—every weapon that rage can

have an account, goes to Conference. Finally, an account of the whole of the *contributions* and *expenditure* is *printed annually*, which account may be seen by every person in the kingdom who may be so disposed, and the *sum* of which the Leaders in every Circuit, by associating together and comparing Class papers, might, if incorrect, contradict. This process would be troublesome, but might be effected, and, if any thing were radically bad, would pay with interest.

* Virgilii *Æneis* 6. 72.

wield—and every calumny envy can engender, shall be summoned forth to deprive them of being, or bring them into contempt. Unwearied, to the end of time, shall be my efforts to foster a malignancy of disposition, and to fan the embers of resentment into a consuming flame: and when imprisoned within the bounds of perdition, my victims shall be my food.* (*Cries of hear! hear!*) I am bold to assert, that few of the noble Lords have done more towards peopling these nether regions than myself. Through me are wars protracted—persecutions furnished with fangs—duels multiplied—and aggrieved friends converted into implacable foes. No devil can boast of more distinguished followers, and many of their exploits are recollected with satisfaction. Was it not my spirit that nerved the arm of *Cain*—swelled the soul of *Hannibal*—enflamed the hearts of the murderers of the *Son of God*—and poisoned the pens of *Aden Ezra*, *Spinoza*, *Hobbes*, *Father Simon*, *Woolston*, *Collins*, *Tindal*, *Shaftsbury*, *Bolingbroke*, *Hume*, *Voltaire*, and their servile successors? Nor am I now without my admirers in the political and religious world. But it is in the latter my spirit delights to revel, since my presence always banishes, from those possessed, the true temper of Christianity. In support of this, I only need to advert to the writings which engage your attention: that the author possesses no small portion of the spirit by which I am actuated, a very few selections will testify.

“What but a disposition hostile to every thing in Methodism, whether *human* or *divine*, could dictate sentiments such as these? That, in taking out Preachers, ‘dependance’ is placed more on the *influence of individuals* than upon the *piety* and *abilities* of those proposed; that the *rule* which requires a person to pass ‘a Leader’s meeting, a Quarter-day and a District meeting, is *seldom attended to*;† that ‘*money*

* This implacable disposition is strikingly pourtrayed by Virgil, *Æneid*. 6. 807.

The rav’nous vulture, in his open’d side,
Her crooked beak and cruel talons try’d;
Still for the growing liver digg’d his breast:
The growing liver still supply’d the feast;
Still are his entrails fruitful to their pains:
Th’ immortal hunger lasts, th’ immortal food remains.

† Meth. Con. 9. To prove that the rule is *seldom* attended to, *three* individuals are brought forward, who, it is insinuated, were “*smuggled*

is all they want; that 'a few hundred pounds will be thought no object' to win over the trustees of Chapels; that the Methodists 'can never have a holy priesthood;' that he 'hardly ever knew a Preacher that attended to the rules, and the giving way to concupiscence is considered by them a small, a venial offence;*' that, 'in Mr. Wesley's wri-

out another way." As we have a *key* (Sys. Meth. Exp. 20.) to only one of these cases, it is to it alone we can particularly direct our attention: and in this case, we find Mr. D., as usual, incorrect in his statements. The person referred to, passed the Sunderland Quarterly meeting. For the truth of this we appeal to the Sunderland Society. And though examined by three *Superintendants*, that examination was *legal*, and had the sanction of the Conference as *fully* as any *district* meeting in the kingdom. See *Min.* vol. 2. 142, 404; vol. 3. 34, 93. In this meeting, he underwent the strictest scrutiny on the subjects of *health, piety, moral character, ministerial abilities*, belief in the Methodist doctrines, attachment to discipline, freedom from debt and secular incumbrances. See *Min.* vol. 3. 158. The Rev. A. E. F*rr*r, therefore, entered the lists of itinerancy in as fair and honourable a manner as if he had passed through the first *District* in the *Connexion*. But what is most singular, Mr. D. himself intimates in the same page, that it is only "in cases of *emergency*" they will act on this plan; plainly implying, that nothing short of *absolute necessity* would lead them to such an act—to such a *departure* from their general mode of procedure.

* Syst. Meth. Expos. 16. A whole body of Ministers are here reproached: and to prove that about eight hundred men are of the same cast, he again fixes his "baneful tooth" upon three characters; characters too, whose cases, in many instances, are aggravated, belied, and the result of mere report. Mr. Farrar asserts, that "it is difficult for a man belonging to the Connexion to live in sin and escape detection." This, Mr. D. endeavours to contradict; by shewing that the three persons alluded to, were charged with immorality, detected, and tried. Here, instead of a refutation, is a confirmation of Mr. F.'s assertion. Besides, this sweeping censure, for the sake of two or three, is, as we have already had to observe, unjust; and is not what Mr. D. would wish to be applied in another case. A person, for instance, a few years ago, was hung at York, for having defrauded his creditors. But does it follow, that because this unfortunate man forfeited his life, every bankrupt is a villain? If so Mr. D., instead of writing against the Methodists, would have had to write "his last dying speech and confession." Another inconvenience attending general charges is, an exposure to the lash of the law for a libel. What would Mr. D. think of either the postage or the subject, if he were to receive a letter from each Preacher, through the medium of a Lawyer, requiring him to establish his charges before a court of judicature? Each individual is included in the whole; and each individual is slandered—is charged with swindling, &c.

tings, the word of God is strangely perverted; that 'such is the rapacity of the Preachers after the unrighteous Mammon, they never cease to enrich themselves; that they 'are conscious of crimes; that, as it regards the Preachers' Fund, the managers of it 'may be under an oath not to make any disclosure; that 'Methodist Priests are not familiar with the gospel; that they 'govern with absolute rule those who have more sense and virtue than themselves; that they 'are employed in securing friendship with the world, in crushing the poor and needy; and that the Conference is twin brother to his Holiness of Rome.* Who does not behold here a kindred spirit? But as some of these will, no doubt, meet with due attention from other noble Lords, I shall wave any amplification of them; and shall just confine myself to the single circumstance relative to the

HOTEL. In this, we have an eminent instance of his rancour against our enemies. He insists that the business of the District meeting was transacted at the Commercial Hotel, North Shields;† when the fact is, that no business was transacted there relative to the District, but in the Vestry, a Vestry too, which is far from being 'large and commodious;' and though Mr. Speak-Truth had informed him to the contrary, yet, in contempt of truth, he perseveres in maintaining that a part of the business occupied the attention of the persons assembled at the Inn.§ Nor does even this draw off the whole of his acrimony: he asserts in the face of day, that, in order to pay the 'reckoning,' the 'gentlemen of North and South Shields' were manœuvred out of one pound notes,

* "A suspicious, uncharitable spirit," says Blair, "is not only inconsistent with all social virtue and happiness, but it is also, in itself, unreasonable and unjust. In order to form sound opinions concerning characters and actions, two things are especially requisite, information and impartiality. But such as are most forward to decide unfavourably, are commonly destitute of both. Instead of possessing, or even requiring, full information, the grounds on which they proceed are frequently the most slight and frivolous. A tale, perhaps, which the idle have invented, the inquisitive have listened to, and the credulous have propagated; or a real incident which rumour, in carrying it along, has exaggerated and disguised, supplies them with materials, of confident assertion, and decisive judgment." Had we not been aware that human nature is the same in every age and every clime, we should have almost been led to conclude this to be a prophetic description of Mr. D.

† Meth. Con. 17.

§ Syst. Meth. Expos. 23, 22.

half-guineas, &c.* In the same paragraph, where the *Hotel* takes such a distinguished stand, 'the Trustees and their families' are represented as kept, by these prodigies, 'continually in chains, without rubbing off any of the debt on the Chapels.'† That this is pure asperity, no one who knows any thing of the economy of Methodism, will dare to question. The antipathy, indeed, of this youth, against *Methodists* and *Methodism*, is such, as to force upon my recollection a circumstance which took place in the life of our dearly beloved friend *Mahommed*. When first he appeared in the character of a prophet, he invited about forty of his relations to dine with him. After dinner he opened his pretended commission from heaven, and told them, he would own no one for a relation who did not embrace his *new religion*; and endeavour to propagate it.§ After a short silence, his son-in-law *Ali* exclaimed, 'I embrace it—I will propagate it—and, if any resist it, I will draw their teeth—I will bore out their eyes—I will rip up their bellies—and I will break their legs.' The prophet was so transported at this, that he fell on his neck and cried—'This is my brother—my envoy—my friend.' ‡

He scarce had finish'd, when such applause fill'd
Th' assembly, as when hollow rocks retain

* So far were the members of Society from being *manœuvred* out of their money, "to feast those devourers of men's substance," as Mr. D. politely styles them, that the treat was *voluntary* on the part of those who gave it. It was the wish of the principal friends, to shew their Ministers a mark of respect, and to have the pleasure of dining with the *whole*, which could not possibly have been the case in a *private* house. "Ah, sour grapes!" was the language of the Fox, when he himself was not permitted to taste them.

† It should be remarked here,—that the office of a Trustee is *voluntary*,—that collections are made almost *annually* for Chapels in *debt*—that a Trustee was never known to be *arrested*,—and that it is the desire of Conference (Min. vol. 1. p. 343.) that no Chapel should be built till "Two-thirds of the expence are subscribed."

§ It is hoped, that *Aspondes* does not intend to run a direct parallel between *Mahommed* and Mr. D. Though Mr. D. summoned a council of his friends, when he was going to commence his Anti-Methodistical career (Syn. Meth. Expos. 8, 9.) we are confident that there is no dinner mentioned.

‡ Had the Devil seen the transaction? Or had he read *Ism. Abul-Fel*. 1st W. Mahom. Edd. Joh. Gagnier, cap. 8?

The sound of blustering winds, which all night long
Had rous'd the sea.*

Sapience, trembling, observed, "Alas, these spirits, how fallen from their pristine state and glory! No wonder that the stream of pure religion should meet with so much opposition in its course." The angel, perceiving his agitation, replied, "We have nothing to fear." Just then arose

LORD ASHBES, and said "My name, Sire, is sufficiently expressive of the subject of my displeasure. *Piety*, in every nation of the earth, and under whatever *ism* it may be professed, is the object of my hatred. Hence, any who may be disposed to lend me their aid, however feeble, to render it odious, shall receive from me their meed of praise: and as my malignity has not been a little feasted, by the author whose pamphlets we are required to examine, it would, in me at least, be ungrateful not to express my sentiments of their merit. He has not, it is true, like some of my champions, made a professed attack upon religion, but has had recourse to a measure which ultimately *promises* to be more successful. It is through the side of the Ministers of the gospel, that the stab is given to the system of Christianity. From long practice in the art of destruction, we have learned, that, in order to *devour* the *sheep*, they must first be prompted to *despise* the Shepherd. This cannot be more effectually done, than by persuading them that their Pastors are mere hirelings, and that religion is only the tool they employ to serve their mercenary purposes. Treading in the track of his predecessors, such especially is the device resorted to by the CONDEMNER of Methodism and of Methodist Priests. These have been our most violent opposers, and a greater service cannot be done to your Majesty, than to muzzle and bring them into contempt. A cursory reading of his works will evince, that he has done what he *could* to effect this. Attend to the following facts:

"In one place, he gravely associates himself with *Nehemiah*, *Ezra*, and the *Apostles*,† in the work of *reform*. He knows very well, that, to be found in company with these men, is to bring them down

* *Paradise Lost*, b. 2. l. 284.

† *Method. Cond.* p. 5.

spend their time in devising plans how to ex-
 ercise *manuel*,—and that they *embarrass* themselves in their
 gospel to the *heathen*. Seeing, therefore, that he
 the proceedings of Conference, and these are a *part*
 cannot doubt of his dislike to *praying* and *preach-*
 ing, desire to keep the *heathen* in a state of *moral*
 , the evident contempt he pours upon *Mission*
 ing, ‘they open a bright prospect for an increase of
 nt parts of the world,’ must endear him to us all.
 a speaker,’ in one of these meetings, ‘created him
 was *constrained to withdraw*.’ Our enemies, it is
 e that he was *inwardly griped*; and so he certainly
 ear will produce that *effect*; but let us hope, that
 y an alarm on the proper side of the question.—He
 e, it must be confessed, ‘that the Methodist mem-
 oral:’ but before the period is brought to a close,
 his *morality* is the product of ‘*foolish rules*;[†] and
 was never before known to be *favourable to morals*,
 for the support of our cause at least, atoned for
 a public exposure of those *rules*. Among the
 tioned, are those which prohibit ‘*buying and*
 s day’—‘*dram drinking*’—needless ‘*self-indulgence*’
 together with those which enjoin ‘*almsgiving*’—

6. † Ibid. 18, 19. ‡ Syst. Meth. Expos. 15.

'abstinence'—and 'fasting.'* The rule on *bankruptcies*, he, no doubt, from *personal feelings*, conceals. Be that as it may, the man who can gravely denominate rules against *sabbath breaking*, *drunkenness*, *intemperance*, &c. 'foolish rules,' confessing at the same time that they are friends to morality, cannot but stand high in the general esteem of his Majesty's subjects.† Another point to which it may be proper to advert, is that where the stripling says, 'the iron chest in Conference, wherein the precious deeds of darkness are deposited, is another strong hold against which my *feeble artillery* will be of little service; for it is the Lord alone, who anointed Cyrus to subdue nations,—and break in pieces the bars of iron.'‡ Here we perceive a tacit acknowledgment to whom he belongs. For, if the Lord *anointed Cyrus*, and, through that anointing, Cyrus was enabled 'to subdue nations and break in pieces the bars of iron;' and if this hero levels his *feeble artillery* against the *iron chest* of Conference, without producing the *slightest impression*, it is evident that the LORD is not *his helper*—that it is not the Lord's *work* in which he is *engaged*, since, by his Almighty power, he could, even with the *blast of a ram's horn*, when *blown by his anointed*, *shake the walls of Jericho*. By whom, then, if the Lord has not girded him to the work, has he been anointed? I leave the members of the opposition bench, who, apparently, are meditating an attack, to determine.

"Upon the whole, it should seem, that no man possessed of genuine piety would employ such language as we have heard during this

* Syst. Meth. Expos. 15.

† After having delivered his Philippic against the above rules, Mr. D. goes on to ridicule the hymn which begins with—"A charge to keep I have," (H. B. 306,) saying, "Moreover, being instructed to believe the following doctrine." As no particular *word* or *line* is named, as objectionable, we take it for granted, the *whole* meets with his sovereign displeasure. To gratify Mr. D. we shall reverse the *doctrine*, and, for the sake of the opponent, we shall style it *Mr. D.'s reading*.

The old reading.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

Mr. D.'s reading.

*No charge to keep I have,
No God to glorify,
No never-dying soul to save,
Nor fit it for the sky.**

* Query: Would Mr. D. have it *fit for hell*?

‡ Syst. Meth. Exp. 32.

sitting, or propagate such sentiments. These things proceeding from one, who himself has been a professed religionist, and, to use an earthly phrase, must be acquainted with 'all their *ins* and *outs*,' cannot fail to extend the influence of *Asebes*. People of discernment will be ready to jump to this conclusion, viz. That all who continue to wear the garb of sanctity, are only waiting for an opportunity of shewing themselves to be what, in reality, this author is—but I forbear, from motives of policy, to say what. True, it may be objected, that he has not, like most under my control, entirely thrown off the appearance of piety.* But from what is *past*, we may give him credit in retaining it for our interest. It was not till *some time after* he left the *Old Connerion*, that he began to 'Condemn' and 'Expose;' and why? because he was making his *discoveries* in the *New*. No sooner were these discoveries made, than, perfectly in character, he begins—'You suffer yourselves to be duped by your Preachers, who, you know, court the favour of the rich. Are you not pestered with men who spend a great part of their time in gossiping amongst the rich people in Shields, for dinners, suppers, &c. while you, the members, are neglected?†' Should he enter any other religious society,‡

* His Lordship, doubtless, refers to Mr. D.'s exhortations to the Methodists to pray for the assistance of the Holy Spirit (Meth. Expos. 34.) and to his own supplications for the blessing of God upon his cause (Meth. Cond. 24.). But he might have exculpated Mr. D. from the imputation of extraordinary piety, seeing it is only for the aid of the Spirit, of the outpourings of which he speaks so contemptuously, Meth. Cond. 12. Besides to pray for the *blessing* of God upon *causes* of *truth* and *falsehood*, is *impious*; and to expect that the Divine Being will be so pages so remarkable for *poverty of intellect* and *want of argument*, to the *conviction* of the multitude, is *ridiculous*. We shall beg leave, therefore, to put Mr. D. under the tuition of a heathen:

Nec Deus intersit nisi dignus vindicæ nodus

Inciderit———

Hor. Ars Poet. 191.

Never presume to make a God appear,

But for a business worthy of a God.

Rossetti.

† Method. Cond. 23.

‡ "Nothing," says Addison, "that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconsistency, especially when it regards religion or party. In either of these cases, though a man perhaps does but his duty in changing his side, he not only is hated by those he left, but is seldom heartily esteemed by those he comes over to."

let us hope, that it will be for *similar purposes*. Such, indeed, are the views which I entertain of this *ape* of our *great exemplar*, who, when occasion may require, can ‘transform himself into an angel of light,’ that, in addition to the motion, I should almost have been led, but for respect to the honorable mover, to propose his immediate elevation to *Pay-Master-Sergeant* in one of our *scouting parties*. However, when I consider the instances of *vanity*, *falsehood*, *concealment*, and *implacability*, which have been brought forward by the noble Lords who have gone before, I cannot but heartily subscribe to the motion.”

Language fails to express the approbation manifested at the close of this Speech. His *Majesty* beckoning to *Grammateus*, requested a view of the Pamphlets. After turning over a few leaves, he returned them, when

LORD ACRIBES rose, and made his obeisance to the throne; on whose countenance dissent was visible. He seemed to say,

——— Whatever *contradicts* my sense
I hate to see, and never can believe.*

Made up of nought but *inconsistencies*.†

He gabbles like a goose amidst the swan-like quire.‡

All was still, all was expectation; when thus he began to speak: “No Sovereign can boast of a more harmonious council than your *Majesty*; for ‘devils, with devils damn’d, firm concord hold.’ On this occasion, however, I am under the necessity of dissenting from those who have delivered their sentiments. Not that my dissent origi-

“In these great articles of life, therefore, a man’s conviction ought to be very strong, and if possible so well timed, that worldly advantages may seem to have no share in it, for mankind will think he does not change sides out of principle, but either out of levity of temper or prospect of interest. Converts and renegadoes of all kinds should take particular care to let the world see they act upon honorable motives; or whatever approbations they may receive from themselves and applauses from those they converse with, they may be very well assured that they are the scorn of all good men, and the public marks of infamy and derision.”

* Hor, Art of Poetry, 188, by Roscommon.

† Hor. Sat. 3. l. 1. v. 18.

‡ Dryden’s Virgil, Ecl. 9. 86.

nates in any lukewarmness to the interest of *Devilism*; for no noble Lord can be more desirous than myself for its prosperity; but in a conviction, that the author has not merited the honour proposed. The defenders of every system should be careful to maintain *consistency*. If the system be good, the want of this will be sure to excite suspicion if not rejection; if bad, it will be sure to secure its speedy extinction. What would have become of our cause, had we suffered our various arrangements and proceedings to oppose and clash, like conflicting elements? Ere now, your *Majesty's* empire would have been totally subverted. Yet, in these pamphlets, *consistency* is not to be found. The very same page, not unfrequently, contains its own refutation. But without any more prefatory remarks, I shall beg your attention to the following classification, promising to be very sparing in my observations.

ASSERTIONS AND INSINU- ATIONS.

1. 'Those who will *follow men* in matters of religion, may expect to meet with the judgments of God.' (Meth. Cond. p. 3.)

2. 'Many are the *disadvantages* attending the Conference: the Circuits are *deprived* of the Preachers' labours for three or four weeks.' (ibid. 6.)

CONTRADICTIONS AND INCON- SISTENCIES.

1. 'The *followers* of Mr. Kilham' are said to 'render themselves *unworthy* the name of *Kilhamites*,' and are urged to *follow* more fully, and 'to look at the sacrifices of their *leader*.' (Meth. Cond. 23.) Nor does Mr. D. less exhort the people to *follow his advice*: 'be firm—form yourselves into churches—do your own business,' &c. (ibid. 23, 24.) Query; Is Mr. D. a *man*?

2. What *disadvantages* can the Circuits sustain in the *privation* of the labours of men, who are represented as 'combined together to *infringe* the rights of the people' (ibid. 5)—men 'who have not *common sense*' (p. 9)—who are '*dumb dogs, sleeping dogs, greedy*

ASSERTIONS, &c.

3. 'It is a hard thing to leave Conference *with as much religion as they took*;' plainly implying, that they are *possessed of some religion*, seeing it is impossible to lose what they *never had*, and that, after all their *declensions*, they return to their respective Circuits with *part*. (ibid. 6.)

4. 'The Preachers must know *very little* of each others' conduct.' (ibid. 8.)

5. 'The *great demand* they have for Preachers *makes* them take *young men* before they have much *knowledge or experience*.' (ibid. 8.)

6. *Many* of the Local Preachers are admitted to be '*useful*—'*able ministers*'—'*pious and well informed*.' (ibid. 8, 9.)

CONTRADICTIONS, &c.

dogs, never having enough, and being more employed in the capacity of commercial agents than Preachers of the gospel?' (p. 14.)

3. These men of *some* acknowledged *piety*, are charged with '*altering the laws of Jesus*' (ibid. 7.)—'*raising money by crafty methods*' (p. 14)—'*gathering filthy lucre together by infernal schemes*' (p. 18)—and 'in '*keeping a corrupt system together*.'* (p. 14.)

4. Though they have little or no knowledge of each others' conduct, they '*sit down*,' at a District Meeting, '*to investigate each others' characters*.' (ibid. 18.)

5. 'Hence we require to know exactly what work there is in the different Circuits for the Preachers, and to ascertain clearly whether we cannot get a *young man thrust in*.' (ibid. 9.) What occasion is there for *thrusting or imposing* in cases of demand?

6. Without any *exception*, he says of the *body*, 'you are by other denominations considered as *novices in religion*, and indeed you *really are so*.'† *Few* of you are

* Whence is it," Pascal asks, 'that a lame man does not offend us, and that a deficient mind does offend us? It is, because the lame man acknowledges that we walk straight; whereas the crippled in mind maintain, that it is we who go lame.'" THOUGHTS, 313.

† Of the members of the Old Connexion, Mr. D. elsewhere says, "Their want of religious principles, and their appearing any thing or

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7. 'The Sunderland Quarterly more than once refused to sanction' the going out of a young man proposed by the Preachers to travel. In this case, the members of the board, it is evident, acted on the rule which requires their approbation.* (ibid. 9.)

8. 'The members are generally poor, and can scarcely procure a livelihood for themselves and families.' (ibid. 12.)

9. 'For from the least of them even unto the greatest of them, every one is given to covetousness.' (ibid. 13.)†

10. 'The members seldom fail to have a regular trial.' (ibid. 15.)

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like Apollos, mighty in the Scriptures.' (ibid. 22.)

7. At the Quarterly meetings, 'the young men who they are about to send out to travel, are the subject of conversation, and upon this subject wonderful debates ensue, which in the end are only like a puff of wind, the Preachers doing what they think proper.'† (ibid. 16.)

8. Before the period is finished, we are informed, that, from these poor people, 'the Preachers have a handsome salary.' (ibid. 12.)

9. These covetous people are said to support Preachers, each of whom, on 'a moderate calculation, receives 368*l.* 17*s.* 2*d.* per ann.' in which sum, is an item of '45*l.* in presents.' (Sys. Meth. Esp. 21.)

10. As soon as 'the culprit's business is done,' there are 'no means of redress,' but 'the per-

nothing in order to answer the views of their mercenary teachers, are a strong evidence that the word of God has never come unto them 'in demonstration and power.'" (Sys. Meth. Expos. 31.) It might be here inquired, if they never had the word of God preached to them, what word did Mr. D. preach, when a Local Preacher among them? Or, supposing it to be the word of God in the letter, what became of its power?

* Probably an allusion to Min. vol. 1. 379.

† Mr. D., in speaking of "calling out Preachers," says, "there are a few Preachers in Conference, if they take them by the hand, the business is done." (ibid. 8.) Does he think that these few men (supposing him a member of the Methodist Society again,) could, in opposition to the acting members in Shields, "smuggle him out?"

‡ ACKRIS here takes it for granted, as in other places, that, when Mr. D. employs Scripture in support of his opinions, the sentiment contained in it is his own.

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11. There is 'not one out of five hundred of the members who know their discipline.' (ibid. 19.) 'The Preachers have planted their power in superstition, by keeping the people ignorant.' (Sys. Meth. Exp. 14.)

12. Relative to the Leaders' Meetings, &c. it is affirmed, that 'the *expulsion* of members seems to be the most *delightful* part of the *business*,'—that, to obtain 'evidence' against a person, 'no pains is (are) spared'—that 'the *depositions* of two *harlots* have been known to be written down as

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son, ere he is aware, becomes *anathema marantha*—So *unscriptural* are all the *proceedings* of these men.' (Meth. Cond. 16.)

11. It is '*readily granted*' that Methodistical '*publications* have been *extensively read*; and as a proof that their *poisonous effects** have been almost *universally experienced*, it is only necessary to notice the gross *superstition* that exists among the *Methodists*.†' (Sys. Meth. Exp. 14.) The Preachers, notwithstanding their *desire* to keep the people ignorant, can make '50*l.* per ann. by the sale of books;' (ibid. 21.)—a circumstance, by the bye, which proves, that, since they are so very *fond of money*, (Meth. Cond. 14.) they would rather wish to *diffuse knowledge*, than perpetuate ignorance.

12. In the admission of members, it is declared, that 'they are *seldom opposed*,' notwithstanding 'in the large towns they *frequently know nothing about them*,' that, 'when any of the *Classes increase rapidly*, the *Leaders* have *encomiums* bestowed upon them for their *zeal and success*,' (Meth.

* On the *poisonous effects* of Methodistical publications, we refer Mr. D. to an article in the Methodist Magazine for the present year, p. 37, that is, for 1815.

† Till now it seems to have been unknown that *extensive reading* was favourable to *superstition*.

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charges,'—and that, with regard to *immorality*, their language is, 'we must let the world see that we *suffer no such work*.' (Meth. Con. p. 15, 16.)*

13. 'The *matters of the soul*,' it is observed of the Methodists, 'you consider of *very little importance*.' (Meth. Cond. 22.)

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Cond. 15.)—that, in order 'to make *one proselyte*, they *compass sea and land*,'—that they '*swarm about, seducing unwary souls*,'—that they '*rob*' the Kilhamites of their '*Preachers and Members*,'—and that the '*Dissenters of every description*, and especially the members of the *Establishment*, are the *objects of their prey*: and when the *proselyte* is made, he is *two-fold more the child of hell*.'† (Sys. Meth. Expos. 12, 13.)

13. The Methodists are admitted to be a '*serious people*,' employing a portion of their time 'in making arrangements respecting *prayer-meetings*,' (Meth. Con. 21.) and 'in running to and fro, *six or seven miles to love-feasts*.' (p. 22.) They '*hear four or five sermons* in a week, also attend *class, prayer-, and band-meetings*, form-

* Though Mr. D. evidently disapproves, as is apparent from the whole paragraph from whence the above quotations are taken, of such rigid attention to *discipline*; not any thing to us can more fully prove their fixed determination to be, to the *utmost* of their power,—a HOLY PEOPLE. So far, therefore, are we from considering Mr. Oxley and Mr. Beal (for such we understand are the persons alluded to) *culpable*, (making allowance for Mr. D.'s high colouring,) that a higher eulogium could not be passed, though *undesignedly*, upon two such "overseers of the flock of Christ."

† It should seem, from this, that, when members of the *Establishment*, the *New Connexion*, or of any of the *Dissenting churches*, they were at least *one-fold the children of hell*, since it is by the simple change of passing from the one to the other they become *two-fold*. And what is little strange, the Methodists, as appears from the opposite confession, though eager to *catch* are unwilling to *keep* their members.

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14. It is intimated, and, indeed, may be fairly inferred from the connection in which it stands, that the author 'withdrew himself from *principle*,' from the Old Connexion. (ibid. 22.)

15. In quitting the Kilhamites, he says, 'you have conducted yourselves with *christian forbearance*, leaving me to judge for myself.' (ibid. 23.)

16. In mentioning 'Speak-Truth's' publication, he remarks, 'the sole purport of it appears to be, to *destroy my reputation among the Methodists*.' (Sys. Meth. Exp. 4.) Here he seems a little tenacious of their *good opinion*.

17. 'Speak-Truth's' defence of Methodism, is termed, '*A wicked attack* on' our author's '*character*,' proceeding from '*a malignant spirit*,' and only displaying a '*want of that charity*, so much insisted on in the gospel of Christ.' (ibid. 7.)*

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ing altogether such a routine of devotion as was never witnessed in the apostolic churches.' (Sys. Meth. Expos. 15.)

14. So far from *principle* or *conviction* having any thing to do with his change from one religious body to another, that 'it was principally through *invitation* he went over to the New Connexion.' (ibid. 6.)

15. 'Strange to tell, when any opposes your Preachers, you *readily assent* in preparing *war* against such, and thereby render yourselves unworthy of the name of Kilhamites.' (Meth. Cond. 23.)

16. The general tenor of both pamphlets is, to *degrade the Community*. Why solicitous of the *favour* of those we hate? What right have we to *expect the smiles* of those we *oppose*?

17. The Methodists, and especially the *Preachers*, are charged with *robbery* and *swindling*.* (Sys. Meth. Exp. 33.)

* It is really astonishing how Mr. D. could prevail upon himself to pen such language, with so many pages of the *foulest calumnies* poured upon *hundreds* of Ministers and *thousands* of private Christians. Could we *even* persuade ourselves, that Mr. F. has injured the character of his *opponent*, we cannot but ask, if such are *his* feelings, what must be the

ASSERTIONS, &c.

18. To the New Connexion, he says, 'my prayer† to God is, that you may *increase* more and more.' (Sys. Meth. Expos. 13.)

19. *One* individual, while at school, is estimated to have *cost* the Methodistic public nearly 45*l.* per ann. (ibid. 20.)

20. 'We, too, would make our defence, but our opponents *will not hear us.*' (ibid. 30.)

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18. As a proof of his sincerity, he *leaves* them *himself*; (Meth. Cond. 23.) and he 'intended to move' that a number of others 'should be *immediately sent about their business.*' (Sys. Meth. Expos. 12.)

19. 'Two boys at Kingswood or Woodhouse Grove Schools 30*l.* each, making in the whole only 60*l.*' (ibid. 21.)

20. The next sentence reads, 'only mark the manner of *their disputing* and *ours*;' from which it is evident, they not only give a *patient hearing*, but a *reply*.

"But, Sire, it would be tedious to follow him through all his absurdities. Of his *disposition* to crush Methodism, no doubt can be entertained: nor can we doubt of the service he has rendered us. It is not to the *disposition* to help, but the *manner* in which he has helped, —not to the *actual service* done us, but the *extent*, to which I object. *Ability* is wanting. His performances are not such as to warrant a vote of *thanks*. Were our honorable friend *Grammateus* to examine the records of this council, he would not, from beginning to end, find a single instance in which a writer of such talents has received the honors proposed. Let us, then, not bring our intellects into contempt by an approval of such jargon. It is only to a *Hobbes*, or a *Voltaire*, that we should extend the dignities of this assembly. To me it is utterly astonishing, that there has been so little attention paid to pride of intellect. I therefore move, as an amendment to the motion,

" 'That, instead of a vote of *thanks*, there be sent to him, with all possible dispatch, a letter of *Advice* and *Encouragement*,—that he

feelings of the *multitude*? If it is criminal in the case of an *individual*, what must it be in the case of *thousands*?

† How often does Mr. D. perform this pious office throughout the year?

remain on trial, under the tuition of the *Singing Bird*; J. N-ght-ng-le, —and that he be *honored* by having his TWO PAMPHLETS *bound up* with the *writings* of *Johanna Southcott*, to whose productions they bear such *affinity* in point of *accuracy, style, punctuation, and sense.*”

This said, he sat; and expectation held

His look suspense, awaiting who appear'd

To *second*, or *oppose*.*

LORD PEIRA noticed, that he never had known in the course of his long and extensive practice, that unsupported assertions, however confidently uttered, ultimately served any cause; but, on the contrary, militated against it, in the estimation of every person of penetration. They certainly implied the want of *reference* and *fact* to establish them; as such, doubtless, would be brought forward, were they at command. In his opinion, they only furnished opponents with weapons to break the assertor's head. That he had purposed to shew how liberally the author had dealt in them, but, from their multiplication from *scores* to *hundreds*, he found it would require a reading of almost the whole of the Pamphlets over again; a *task* which he had *no disposition* to take the *trouble* of performing, unless any of the noble Lords opposite requested *his* assertions to be thus supported. [Here a pause ensued; and *Brotheus* availed himself of the opportunity of touching up the blue flame, which, through intervening clouds, was scarcely visible.] His *Majesty* signified that a second reading was unnecessary,—that all the Princely Peers received, without disputation, the testimony of *Lord Peira*. His Lordship then seconded the amendment, and retired to his seat.

Sapience seeing another speaker rise, and struck with the peculiar expression of his countenance, was led to exclaim in the language of *Menander*, ΟΥΤΟΣ ΕΣΤΙ ΓΑΛΕΩΤΗΣ ΓΕΡΩΝ.† It was—

LORD BOULEUTES. In his visage might be read

Commend not, till a man is thoroughly known:

A *blockhead* prais'd, you make his faults your own.‡

It is good for human nature to know its own weakness. When mortals arrogantly presume on a strength they have not, they are

* *Paradise Lost*, book 2, line 417. † A cunning old weasel this!

‡ *Hor. Ep.* 18. 76.

always in great danger of hurting themselves, or at least of deserving ridicule and contempt, by vain and idle efforts.* With a degree of archness in his looks, he thus began; "It has been observed with propriety, Sire, by *Lord Acribes*, 'that the defenders of every system should be careful to maintain *consistency*.' It is equally necessary that they should possess respectable talents,—talents capable of *reasoning* with cogency, and drawing, at least from their *own* premises, clear and logical deductions; so that, when occasion requires, which is not unfrequent in reference to *Devilism*, they may be able to imitate *Lord Moloch*, of whom it has been said, he can

..... Make the worse appear

The better reason, to perplex and dash

Maturest counsels.†

But, to me it appears, that the author of these pamphlets is as little *burdened* with *reason*, as any one that ever brandished the quill in your Majesty's service. Had he not sometimes let drop upon his paper the word REASON, I should have been disposed to question his knowledge of the existence of such a faculty of the mind. He attempts, it is true, to *reason*, but it is with such imbecility and inconclusiveness, that, from him, the best of causes could only calculate on 'confusion being confounded.' However, that the members of this august assembly may be convinced that I speak from conviction, they shall be presented with a few specimens of his incongruous method of discussing subjects.

"He insists upon the Methodist *Conference* being '*unscriptural*;' and then adds, 'we never read of any thing resembling it, except what is recorded in the 15th Chap. of Acts.' Here we have the concession of a *resemblance*. 'It is evident,' says he, 'that they transacted business of a very different nature,' that is, to the business of a Methodist Conference. So much for the presumed *fact*: but what is the *proof*? Hear him speak. Among others, he says, 'they were men who hazarded their lives for the gospel of Jesus.' Noble logic! Now, it is certain that the Apostles did meet. For what purpose? In vain we

* Lord Lyttelton.

† There is nothing surprising in this quotation. Satan himself quoted Scripture, Matt. 4. 6.

look for the business in the paragraph. The man seems lost in a mist. He tells us they met upon 'business of a very different nature.' Ought it not to have been specified? Did the Apostles travel from different parts of the world—leave the respective churches—and burden the flock at Jerusalem, merely to shake each others' hands and stroke each others' beards? In that very Conference we find there was '*much disputing*.'* Disputing! respecting what? Not concerning the *Church*: for the author observes, 'so far were they from adopting any plan similar to the Methodist Conference, or *interfering* with the *Church*, they left the whole of the secular affairs to the members.†' If, then, it was not with the *Church*, was it with the *State* they interfered?

"A passage of Scripture is cited, and applied to *Circuit Stewards*; who, it is to be observed, are 'not to be double-tongued, not given to wine, not greedy of filthy lucre; their wives also must be grave.'‡ He informs his readers, that '*Circuit Stewards* are called, in Scripture, *deacons*,' a plain acknowledgment, that Methodism, in its institutions, is *apostolical*. Not aware of this honor done to the body, he proceeds: '*so far from these men*,' that is, the *Circuit-Stewards*,

* Acts 15. 7.

† Meth. Cond. 6. "They left the secular affairs to the members." Mr. D. complains of the ignorance of the Methodists in Biblical Knowledge. The following remarks will form a tolerable retort; and will shew that the *plans* of Methodism are founded on the word of God.—1. The *weekly contributions* are countenanced by 1. Cor. 16. 2.—2. *St. Paul* gave orders respecting *collections*, 1. Cor. 16. 1.—3. *Saul* and *Barnabas*, both Ministers, were *intrusted* with *collections*,—and collections too at their own *disposal*. Acts 11. 27–30.—4. The Apostle of the Gentiles did not only *order*, and so set the collecting system in motion, but *superintended* the secular affairs, 1. Cor. 16. 4.—5. Far from the *People* judging it improper that the *Apostles* should have any thing to do with "money-matters," they even *entreated* them with the greatest earnestness to "take upon them the fellowship of ministering to the saints," 2. Cor. 8. 4. They manifested no expression of fear in trusting men with their *money*, whom they could confide in relative to their *souls*.—6. The *Apostles* had even the *appointment* of *persons* selected, not by the *Church* at large, but by the *disciples*, for the management of certain collections; just as a Methodist Preacher has the *nomination*, and, in conjunction with other officers, the *appointment* of a *Town- or Circuit-Steward*. "Whom we may *APPOINT* over this business." Acts, 6. 4.

‡ 1. Tim. 3, 8, 11.

'answering the description' given in the passage cited, 'they, in the first place, must be enabled to *advance a considerable sum of money to clear off the Preacher's board.*'*—'Not greedy of filthy lucre.' The Stewards do *not answer this description*; that is, they are *greedy of filthy lucre*. How is it ascertained? Well, they are so *generous*, as, out of their *own pockets*, 'to *advance a considerable sum of money to clear off the Preacher's board.*' Nor is this the whole; but the *advancement of this money* is the *only proof* advanced to shew that their *wives* are not *grave*. Let the paragraph speak for itself. [Here he was going to *read*, but was prevented with loud cries of "No! no! no! proceed in *speaking*."]]

"Part of a *Mission Address* is quoted, in which it is said of the Methodists, 'their discipline is *before the world.*' 'This,' it is replied, 'is a *falsehood*, for there is not *one out of five hundred* of their own members who *know it.*'† From this logician, it should seem that a thing cannot be '*before the world,*' because a *few* individuals do not '*know or see it*'; because some either will not be at the *trouble*, or have not the *opportunity* to examine it. Does it follow, I would ask any of the noble Lords opposite, that the works of this Pamphleteer are not *before the world—before the public*, because they are *unknown* in *Ireland* and in different parts of *England*, and because numbers who have seen them will not *honour* them with a reading? Are our intellects to be degraded by approving of this as bearing the smallest affinity to reason? However with this gentleman we may shun the *truth*, let us, at least, pay some respect to our *understandings*.

"Public Schools are objected to as '*unscriptural,*'‡ and as producing a race of *boys* 'quite unwilling to become *mechanics.*' Hence, the Preachers' sons, who are educated at Kingswood and Woodhouse Grove Schools, 'go to be *shopkeepers, surgeons, &c.* and these situa-

* Meth. Cond. 16.

† Ibid. 19.

‡ For a full account of the *Public Schools* under the *Law*, in which the *Sons of the Prophets* were educated, and educated too at a *distance from home*, we refer to Stillingfleet's *Origines Sacrae*, 142—153. Fifth Edit. A perusal of this work will, probably, in a future edition, prevent Mr. D. from condemning Kingswood and Woodhouse Grove Schools as *unscriptural*.

tions prevent them from asserting that *independence* which is the privilege of every Englishman.' Besides, 'how can a parent bring up his children in the nurture and admonition of the Lord, when he seldom sees them?'* What are the inferences to be deduced here? They are these: That children ought *never* to go from home, as it is *only* under the *immediate eye* of their parents that they can be taken care of;—that Public Schools, whatever they may be to the *Sciences*, are, as they produce an *unwillingness* to engage in them, inimical to the *Mechanical Arts*;†—and that *Shopkeepers*, whether they sell shoes or whatever else, together with *Surgeons*, are destitute of the *independent* spirit of Englishmen. Hence, to secure *independence*, *business* (for every man is dependent upon his customers) must be *laid aside*—shops must be *shut up*—and the *sick* must *die* of their *diseases*. It follows too, that the author himself, since his *failure*, has been a more independent character than he was when he had a *shop*, and could pay every *creditor* his own. If this constitutes a part of the 'SECOND EDITION, CORRECTED AND IMPROVED,' what are we to expect of his further improvement either in the *black art* or any other? As an individual, I must confess, that I despair of his becoming any thing, save a mere *nonentity*, beyond his *awls* and *ends*.

" 'Beware of *covetousness*,' says he: 'a great number of you *must* be under the influence of this vice, for the following *reasons*.' 1. 'I have been among you upwards of nine years.' 2. 'You have acquitted yourselves in worldly matters with amazing dexterity, and speculated with corresponding success.'‡ 3. 'You know more Preachers.' 4. 'You have attended more Love-Feasts.' 5. 'You can relate more Methodistical tales.' 6. 'If a person withdraw himself from among you, you change your opinion respecting him immediately.§' These are among the most important, I was going to say,

* Meth. Cond. 20. Does not this imply that every Schoolmaster, at a distance, is negligent respecting the *principles* and *morals* of the children under his care? Where is the *candour* of the remark? Where the *proofs* of its truth?

† It appears that Public Schools are favourable to the *art* of Surgery.

‡ It is no small comfort that Mr. D. allows "*diligence in business*," and the *blessing of heaven* upon Methodistical exertions. Did he intend this honor?

§ Meth. Cond. 22.

'reasons' assigned, but we must have a new term invented to prove that the Methodists are avaricious.

"The Preachers, it is affirmed, 'are rapacious after the unrighteous mammon.' To convince the world that *several hundreds* are thus affected, he brings forward a Mr. B., who, according to statement, is said to have objected to an appointment for Sunderland, because the people there refused to grant the extra allowance for himself and children. Then, to grace his brilliant remarks, he compares the Preacher's conduct in *refusing* to comply with the requisition, to a Roman Catholic Priest who receives money for *penances, absolutions, and pilgrimages,—for lying with women in churches, murdering a layman, and laying violent hands upon a clergyman.** What these things have either to do with Methodist Parsons, or the subject in hand, is difficult to determine. If, to shew the public that he has read a *Reply* to a Popish Priest,† is to be substituted for *argument and fact*, what is to become of *Devilism?*

"Were it necessary to demonstrate more fully his total incapacity for the work, I only need refer to his *promise* in the title page of his second pamphlet, and how that promise has been fulfilled. It is designated 'THE SYSTEM OF METHODISM EXPOSED,' and is comprised in *thirty-five duodecimo* pages. The *first* page is set apart for the title;—the *second* informs those who may write to him on the subject of his Pamphlets, that, if they would have *attention* paid to them, they must *pay* the *postage*, with a short notice to *booksellers* how to *turn the penny*;—the *third* and *fourth* contain his *reasons* for *writing*;—from the *fifth* to the *ninth* we have his reply to Mr. Speak-Truth's *personal attack*‡;—from the *ninth* to the *thirteenth* Mr. Kil-

* Sys. Meth. Expos. 22.

† Remarks upon the Rev. N. Gilbert's Vindication of Popery, by J. Slack, 13.

‡ Mr. D., in his title page, promises a *refutation* of the charges contained in Mr. F.'s pamphlet; but no charge, except on the ground of bare *assertion*, is repelled. He appears, in fact, to have met with a fate similar to a *name-sake* of his, but of different *birth* and *nobler blood*, of whom we were accustomed to hear when young:

Our English archers bent their bows,
Their hearts were good and true:
At the first flight of arrows sent
Full threescore Scots they slew.

ham* is eulogized and defended, and his followers exhorted and advised;—the seventeenth and eighteenth are devoted to the loyalty of the Methodists, the present state of religion on the continent of Europe, with predictions of the approaching prosperity of Popery;—from the twenty-fifth to the thirtieth we are furnished with a long account of an uproar which happened at Ephesus about eighteen hundred years ago;—and from page thirtieth to the end, with the exception of the thirty-third, where he introduces a patched up peace, we have nothing but scraps, which only could be intended to eke out the scrawl. When we thus find so many pages, making an allowance for sentences of heterogeneous matter, which, to say the least of them, would even puzzle your Majesty to discover to what subject they belong, filled with articles foreign to ‘THE SYSTEM OF METHODISM,’ we must conclude that he had either very few corruptions to ‘EXPOSE,’ or was utterly incapable of accomplishing his promise. The whole, indeed, seems to vanish, scarcely leaving a wreck behind.”

This Speaker was loudly cheered by the oppositionists, and scarcely had the ferment subsided when

With that there came an arrow keen,
Out of an English bow,
Which struck Earl Douglas to the heart
A deep and deadly blow.

Who never spoke more words than these,

“ Fight on my merry men all,
“ For why? My life is at an end,
“ Lord Piercy sees me fall.”

This news was brought to Edinburgh,
Where Scotland’s king did reign,
That brave Earl Douglas suddenly
Was with an arrow slain.

O heavy news !.....

* Though we, in common with others, have our own thoughts respecting Mr. Kilham, we purposely abstain from entering into those parts of the Pamphlets relative to him; principally because it might be deemed uncharitable to quarrel with the dead—with those who are incapable of answering for themselves, and from a conviction of the controversy having been settled before Mr. D. knew much about the Methodists.—N.B. As Mr. D. assures the members of the Old Connexion that their “polluted pens are not fit to inscribe the name of Mr. Kilham, (Sys. Meth. Exp. 12.) we can assure him, that, previous to our writing this note, we used every precaution—and wiped our grey goose quill again and again.

LORD BOLIN claimed the attention of the council. *Sapience*, interfering from his name the side of the question he was going to take, could not refrain from rehearsing the following lines :

"Distrustful sense with modest caution speaks ;
It still looks home, and short excursions makes ;
But rattling nonsense in full volleys breaks.
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.
Worth makes the man, and want of it the fellow ;
'The rest is all but leather or prunella.*

The imaginary wise always feel quite a different degree of pleasure, to any which the truly wise can reasonably enjoy. They look on other people with authority ; they dispute with assurance and confidence, while the others feel modest and diffident.—Opinion cannot, indeed, make fools wise ; but it makes them contented, and so maintains the contest with reason."† *Sapience* was prevented from proceeding with the remarks by his Lordship, who thus addressed his Majesty :

"To the sentiments of *Lord Mataiotes*, relative to the feeble and insignificant possessing all the diabolical inclination of the mighty and honorable, I readily subscribe : but when the thanks of this council are proposed, a distinction should be made between intended and real partial and extensive services. If we do not discriminate, and render to our subjects according to their actual merit, mortals will be disposed to undervalue our honors. Scarcely any thing is more common in the regions above than the failure of intentions, even when personal profit is concerned. Many have intended to be Kings, who have remained Subjects ;—Bishops, who have lived and died half-furnished Curates ;—and menders of Systems, who were never designed by nature for any thing higher than menders of slippers. Others have intended to be renowned Warriors ; profound Philosophers, and celebrated Authors, who have only been prevented by a want of courage and talents. Others, again, have intended to promote the interests of your Majesty's realm, who, from the noise they have made, and the consequence they have assumed, have too easily passed the examination of many of the noble Lords ; but when submitted to my inspec-

* Pope's Essay on Criticism and Man. † Pascal's Thoughts, 241.

tion, in connexion with others, have been found very *shallow*. With me it is an invariable maxim, that as *noisy waters* are never *deep*, so *great pretenders* are *poor performers*. My first business, therefore, with those who offer their aid to your *Majesty* is to *sound them*, and ascertain the *depth* and *latitude* of their *intellectual* faculties. This trouble I have taken with the Pamphleteer on whose account the present congress is convened; and my discoveries authorize me to say, that a more contracted cranium, and superficial understanding, have seldom come under my observation. Grant him, for his *purposes*, what encouragement you please: but I aver, that he neither possesses *abilities* nor *capabilities* to merit your thanks. From a full persuasion of this, I cannot but support the *amendment*: and, as a *supplement* to the Speech of the noble Lord who has just sat down, I shall beg leave to shew the perfect inanity of the author's mind.

"The Preachers, it is asserted, 'assume a more *absolute authority* than ever was attempted before by any arbitrary Priest in a Protestant Church.'* Inquire into the *extent* of the *authority* so ardently desired, and you will be told that it 'resembles the authority of *Bonaparte* on the island of *Elba*.'† Now, his common sense, had he possessed any, might have informed him, that it was the *privation of power* which led to the imprisonment of the Ex-Emperor in that island. He could not have been more unhappy in his selection, to illustrate their love of dominion. If they seek for no more power than what Napoleon possesses, we have very little to do with them. Here, it is evident, his want of ability betrays our cause.

"On the subject of Chapels, he says, 'I would ask those Rev. Sires, who gave them authority to alter the laws of King Jesus?' These words immediately refer to what precedes relative to Chapels. But what *laws* Christ has left respecting Chapels, or what *Christian Chapels* were in existence in his time, I have yet to learn. Had he remained here, I should have been disposed to exercise some forbearance: but he advances one of the most powerful reasons for the conduct of the Preachers, in *securing* Chapels, without even the *shadow* of an argument to oppose what is urged by the defendants; from whence I infer his *incapacity* for the work. The reason assigned for

* Method. Cond. 6.

† Ibid. 12.

security is, 'as long as this point is secured, we are safe from *innovations*, and free from the *distractions* which have been the lot of other Churches.* Would any man, besides himself, have advanced a powerful reason for the policy of the measure, without a reply? It is a mark of weakness; and is more deserving of censure than applause. But hear him out:

" 'The examination of Preachers' characters in Conference can be nothing more than a *mere form*.' Has he, it may be inquired, found out a method of doing things *without forms*? Perhaps his next discovery will be to *articulate* without *words*, having given such proof of the possibility of writing without *sense*. Again, 'when we consider the *extent* of their Connexion, the Preachers must *know* very little of each others' *conduct*.'† And yet, from the same page, it appears, that its *extent* does not preclude a knowledge of each others' *abilities*; since the question 'Has any one anything to say against this brother?' only gives the Preachers an opportunity of telling one another what *wonderful men they are*.'‡ How is this knowledge obtained? Doubtless from *report*. And why are not their *evil* deeds reported? Either because there are *none* to bring forward, or because the spirits watching those particular districts are *not true* to their charge: and are trusty servants to be thus impeached by this *ignoramus*?

" His *courage* and *art*, it is true, have been adverted to during this sitting, respecting the act of *worming* himself, like the order of the *Jesuits*, into different companies; particularly the meeting at Mil-

* Meth. Cond. 7.

† Ibid. 7, 8. The absurdity of this remark will appear at once, if we only take into view the *union* and *economy* of Methodism. The Preachers on the *same Circuit* must *know* each other. Their characters are separately examined at the *District Meeting*. Every thing worthy of the notice of *Conference* is noted down on the *District Minutes*, and forwarded to the *Conference*, where *one* Preacher, at least, is found from every Circuit; or generally so.—Does it follow, that, because of the distance of *Tarragona* from *England*, Sir John Murray's *conduct*, whose trial is at present pending, could not be known to the British government? The subject may be illustrated by a thousand similar cases.

‡ Is there any absolute necessity for a man to say what he has in *favour* of a person, when he is asked whether he has any thing *against* him? Christian prudence dictates the simple answer—No; an answer employed by the Preachers, in all cases of *innocence*.

burn Place.* But, alas! in this we only have to deplore his want of fortitude. Instead of pleading the privilege of a *freeman*, in unison with his *levelling system*,† he no sooner met with a slight rebuff, than, like one of those domestic animals used in the other world, he decamped with his tail betwixt his legs. The bare noticing of a rule, by a *blind man*, who could not possibly see his way to him, operated upon him like electricity. True, he says, ‘I intended to move,’—and move he did.‡ But (to use the language of an honorable gentleman, in the House of Commons, upon earth, when endeavouring to

* Meth. Cond. 11, 12.

† From Mr. D.’s pamphlets at large, together with particular expressions, such as “keep your Preachers in their proper place,” &c. &c. one would imagine that he was for having *all things common*. The *levelling system*, both in *religious* and *civil* society, seems, in these latter times, to have taken its rise about the same period. To enter fully into the subject would require a separate treatise. We shall therefore satisfy ourselves with a short extract from a conversation between Dr. Johnson and another person. “Sir,” said the Doctor, “there is one Mrs. Macaulay in this town [London], a great republican. One day when I was at her house, I put on a very grave countenance, and said to her, ‘Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof, Madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us.’ I thus, Sir, shewed her the absurdity of the levelling doctrine. She has never liked me since. Sir, your levellers wish to level down as far as themselves; but they cannot bear levelling up to themselves. They would all have some people under them; why not, then, have some people above them?—Suppose a shoe-maker should claim an equality with him [*a certain author alluded to*], as he does with a Lord, how he would stare? ‘Why, Sir,’ says the shoe-maker, ‘do you stare? I do great service to society. ’Tis true, I am paid for doing it; but so are you, Sir: and, I am sorry to say it, better paid than I am, for doing something not so necessary. For mankind could do better without your books than without my shoes.’ Thus, Sir, there would be a perpetual struggle for precedence, were there no fixed invariable rules for the distinction of rank, which creates no jealousy, as it is allowed to be accidental.” *Boswell’s Life of Johnson*, vol. 1. 420–5.

‡ Does it not appear from this, that the *forbearance* of the Kilhamites, noticed in Meth. Cond. 23, resembles the forbearance of those who have had *quite sufficient* of a man, and to give him up as *incurable*? Let the reader judge for himself, by reading the whole of what transpired at Milburn Place.

palliate the DISASTROUS RETREAT of a British Commander,) it was 'to take up a less advanced position.'

"He observes, 'about seven years ago I gave sixpence for my ticket, on account of which the Preacher gave me a severe reprimand.*' The omission of this would have been of essential service to our cause. People will perceive at once, that his *failure* could not possibly be *occasioned* by *Methodism*, and that the Methodists do not *insist* upon money, particularly the *one shilling* per quarter, to the *expulsion* of any member; but will suffer a *master shoemaker* (for such he then *was*, and his *circumstances* were *unknown*,) to continue in *Society* at the expence of *sixpence* per quarter, that is, the expence of about a *ball of wax* and a *bunch of bristles* in the *week*. It is his ardent desire to bring the Methodists into contempt relative to their financial affairs, for which he will, unquestionably, be applauded by the whole of us; but what he does with the one hand, he takes away with the other. He tells us, it must be acknowledged, that the Preacher 'nearly talked him out of another sixpence:' but when we consider, that he was *permitted to stand a considerable length of time*, with his hand, perhaps, in his breeches pocket, hunting through a whole thicket of other coins, for the sixpence—the sixpence, which, as if conscious that it was not the period for its appearance, had hid itself; and when we consider, that he was suffered to decamp with paying *sixpence only*, for all the *privileges* of a member of the Methodist body, it argues *patience* and *forbearance* on the part of the *Preacher*, and *voluntary contribution* on the part of the *Member*. For whatever the Preachers may *ask* or *expect*, they can only *receive* what the people *please* to give.

"The *manner* of raising monies is strongly censured:† and to the utter extirpation of Methodist Parsons from the face of the earth, none of us can have the smallest objection. But our emissaries, to do their work effectually, must aim at a part more vulnerable than this. Persons reading the paragraph to which I refer, will maintain, that the Apostle declares the *labourer is worthy of his hire*;—that *all other Sects*, as the *Roman Catholics*, the *Establishment*, the *Calvinists*, the *Baptists*, &c. support their *Ministers* by *tithes*, *seat-rents*, or, like

* Meth. Cond. 14.

† Ibid. 13.

the Methodists, by *voluntary contributions*;—and that the author himself, as a recompence for his paltry services when a Local Preacher, frequently *picked bare the bones* procured by the sweat of the *poor colliers*. Hence, they will be ready to conclude, that the only difference between the Methodists and others, in raising monies, is, not in the *fact* or *principle* itself, but in the *manner* of doing it.

“ Here I cannot but notice part of the Speech delivered by *Lord Aspondos*, where we find the business of the HOTEL mentioned in high terms of praise. By viewing the subject in a proper light, it will be found that we lose more by it than we gain. The author publishes to the world, that, even in the Hotel, the Preachers could not desist from ‘*going through their religious performances*.’* Notwithstanding his attempts to underrate the *piety* of these men, it plainly appears that their piety is such, that they carry it about with them wherever they go. They will suffer neither *time*, *place*, nor *company* to divert them from the discharge of *religious duties*. It is to be feared, that the multitude, instead of viewing them as ‘*money-catchers*,’ will be more inclined to compare them to *Daniel*, who, in spite of *opposition*, *raillery*, or whatever else, threw up his window, and kept close to his God. Had the Preachers been represented in such a state of *intoxication*, as to render them *incapable* of *praying* or *transacting the business* of the *District*, the honour of Devilism would have been maintained. To crown the whole, having been but just touched on the snout by ‘*Speak-Truth*,’ he, like a snail, contracts his horns, and says, ‘it is true the whole of the business was not transacted at the Hotel.’† We may judge from this, the credit which will be given to his testimony by mortals.

“ The Philippic against *Mission-Meetings*, noticed by *Lord Asebes*, has met with loud applause. Pardon me in asserting, that there is no occasion for such triumph. The *long-headed ones* in the regions we have lately left must know, that ‘the missionary business’ can ‘open’ no ‘bright prospect for an increase of property in different parts of the world.’‡ It is a fact clearly ascertained by them, that, in many of the *heathen nations*, there are neither *pockets* nor *pence*. From such *necessitous poor* there can be but a *slender return* to their

* Meth. Cond. 17. † Syst. Meth. Exp. 23, 24. ‡ Meth. Cond. 18.

coffers; all must be pure *outlay*. The work, too, of *evangelization* and *civilization* is known to be *slow—progressive*; the men, therefore, at present employed can expect no *return in their day*: and hence the undesigned eulogium of *philanthropy* and *disinterestedness*, merely through the inadvertency of the author. Thus their '*prospects*' are so '*bright*,' that they are unable to see them to the *end of life*. Recollect, also, they are exhibited to the world as giving *present pay* and *present labour* only for '*prospects*'—'*prospects*' without the *certainty* of enjoyment.—He then proceeds to exhort 'them to follow the example of the Apostle, who went not in the line of other men's things, but went among the heathen;' an *example* they are actually imitating, seeing the *collections* are chiefly for the *heathen*.

"Such, indeed, are the talents of the author, that he commits himself, and, of consequence, our cause, page after page. [Loud cries of "*proof! proof!*" from two or three voices.] Very good; the noble Lords shall be instantly indulged with facts. Hear him speak for himself: 'You know I was *always* an advocate for the reform begun by the memorable Kilham.* If *ALWAYS*, consequently he *was* an advocate for it when a member of the *Old Connexion*. Is not this an open avowal of his *hypocrisy*? Like the waterman, we behold him *looking one way and rowing another*. Fidelity to our cause, and the tribute due to his own character, ought to have enjoined *secrecy*. But neither he nor I are to stop here. He takes care to blab it out, that he was a *Local Preacher*† in the *Old Connexion*, and charges 'those zealots with an aptness to forget his former *services*.'‡ Thus he evidently regrets a want of remuneration for personal services. What were those services? He could only *serve* them by *aiding* their *designs*. What are their *designs*? Read his own exposure of them:—*catching money*§—*stealing chapels*—*robbing churches*—*devouring men's sub-*

* Meth. Cond. 23.

† Ibid. 14.

‡ Syst. Meth. Expos. 24.

§ So desirous is Mr. D. that money should be thought the principal thing, he asserts "that cash matters are *first attended to*" in District Meetings, (Meth. Cond. 17.) and that it is not till "*after the fatigue* of money-matters is over, they sit down to investigate each others' characters." (ibid. 18.) Instead of being the *first*, money-matters are nearly the *last* things attended to. When they come on at a more early stage of the meeting, it is merely to *accommodate* the *Circuit Stewards*, who are requested to be present, and who, instead of having their "pockets emptied," attend to see, not how *their own*, but the *Society's* money is disposed of.—Query; should not the word *fatigue* be rendered "*delight*" to keep up

stance—making those who were formerly *one-fold* *two-fold* the children of hell—and bartering souls.* These designs, according to his account, he must have approved: nor has his approval ceased, as is sufficiently clear from his clamours for *payment—the wages of gratitude.*

“Mr. ‘*Speak-Truth*,’ says our Scribe, ‘wishes to insinuate, that, by the commission of two crimes, I became obnoxious to Methodist censure, to avoid which I withdrew from one Connexion to join the other.’† Though *Lord Acribes* has noticed the connection in which this passage stands, I cannot forbear considering it in another point of view; that is, as a *weakness*. What is the reply to the charge? It is just at hand: ‘so far from this being true, it was principally through invitation I went over.’ *Speak-Truth* affirms he *withdrew*; he maintains he was *invited*. Does it follow, that a man cannot be *withdrawn through invitation*? Happy would it be if it ended here: but the ‘*two crimes*’ are not even so much as denied. It is granted, he says, he had been *five years* in a *public capacity*, in the New Connexion, without *any* charge of *immorality*. Is it a thing of course, that because a man has not been *publicly charged* with crimes for the space of *five years*, he has not been guilty of *private immoralities*? By this mode of reasoning we should lose our hold of every *secret sinner*. Or, is it thus we are to prove, that because *Peter* had no charge of *immorality* preferred against him for the space of *five years* after the *death* of Christ, he did not *deny* him with *oaths* and *curses* during his *life*? As far as the *seventh* page, in fact, there is not the smallest argument used in refutation of any of *Speak-Truth*’s charges. What will be the consequence? The latter will be credited before the former, and Methodism will gain the day.

“The falsehood relative to the *salaries*‡ of *worn-out* Preachers, so called, has been strongly recommended by *Lord Pseuses*. It would be no small gratification to me, to hear what advantage we have gained by it. In the very same place he informs his readers, that the Preachers have ‘the prospect of *independency*,’ and that *independency* is founded on *thirty guineas* per ann. provided they *travel thirty years*. The noble Lords opposite cannot but know as well as I, that the inhabitants of the terraqueous globe will be ready to ask, ‘Would the

consistency, as the Preachers are said to be so *fond of money*? Can a miser be more *happy* than when among his *gold*?

* Syst. Meth. Expos. 33, &c. † Ibid. 6. ‡ Ibid. 6, 7.

'hard-hearted fellow have them go to the *parish*? What! after having 'been *thirty years* engaged in '*catching money*,' have they only been 'enabled to *realize thirty guineas* per ann.? Surely, had they answered 'the description given, their *funds*, instead of affording *thirty*, (which, 'by the way, will do little more than keep them from *starving*,) would 'have overpowered their dazzled eye-balls with a *thousand guineas* per 'ann. With all their *infirmities* about them, they had better die in 'active service, with *comfortable* allowance. And, to obtain this *in-dependency*, they must pay, both *before* and *after* their cessation from 'hard labour, the sum of *one guinea* per ann., and latterly *one guinea* 'and a *half*, together with *ten guineas* entrance. A *Fund* so strong as 'to bid defiance,* ought certainly to afford a greater income to its *dependents* than the sum stated.' Such will be the language of our adversaries.

"Speak-Truth, it is affirmed, 'informs his readers that I have received favours from persons of whom I have been unmindful.'† He endeavours to rebut the charge as far as the *twentieth line* of the paragraph. But how? By *recrimination*; or rather by telling his readers, that others, viz. the persons to whom he is under obligations, have gotten *rich, fat*, and have *prospered*. A new way this of rebutting the charge of *ingratitude*!

"'The doctrine of *free-will*,' it is said, 'has and ever will lead to fatal errors in the Church, and fully prepares the way for the practices of a corrupt Priesthood.'‡ It must be known, among men, that an *enslaved* is more in danger of *Priestly power* than a *free will*. What influence can *Priestly power* have over a *free people*—a people free to do what they judge proper? Our present condition proves that we were *free to fall*; and his own change of *conduct* and *opinions* would almost prove himself to be as *free* as the *air*.

"We have an account of a Methodist Conference, held at Manchester, 1799, in which the Preachers stood up, to signify their attachment to the Old Connexion.§ During the service a voice was heard crying out, 'Come and pray for a soul in distress.' The whole is illustrated by an 'occurrence which took place at Madrid. After a fiery sermon had been delivered against the French fashions, in which

* Syst. Meth. Expos. 31. † Ibid. 8. ‡ Ibid. 14
§ Syst. Meth. Expos. 28, 29.

the Monk denounced temporal and eternal punishment on all who adopted them, the congregation broke up; at that moment a female, wearing a transparent veil, happened to pass by, whom they instantly seized and literally tore in pieces.' By reading this illustration, one would be really led to imagine (for such is the association of ideas,) that the Preachers, after hearing Mr. B., went forth in a body—swept the streets of Manchester of every female, who is supposed to have taken shelter to preserve her *cap, bonnet, and veil*; and that they began to abuse the persons of the Kilhamites, pull down their Chapels, and rob them of their estates. What will be the astonishment of the inhabitants of that large and populous town, when they read this? Will their recollection not hurry them back, and their imagination again figure to them the Preachers, after Sermon, engaging with the officiating Minister in singing and prayer—going to their respective lodgings—praying with the families—retiring to rest—and, in the morning, returning in peace to Conferehtial business? What can we expect from a man who, in other instances besides this, fails in the illustration of his subject?

"Finally, it is intimated that, with regard to Methodism, 'we can scarcely expect a radical cure, without striking a decisive blow.'* That *blow*, in his *first pamphlet*, he intended to give. Yet, after having 'struck the decisive blow,' we hear him complaining, in his *second* attack, of his '*feeble artillery*,' and saying, 'I am afraid little impression will be made upon the corrupt system itself.'† Here is, unquestionably, a *self-exposure* of *inadequacy* for the task. If, then, the author himself tacitly acknowledges his *unfitness*, and there are such evident proofs of it in his compositions, why attempt to impose a being so insignificant on the notice of this august assembly?"

His Lordship retired to his seat amidst the animated applause of the oppositionists, which was responded by a number on the other side of the dungeon. That instant

LORD LAMUROS stood up, and requested the indulgence of the council. He stated, in his usual laconic manner, that he had examined the Pamphlets, and attended to the Speeches which had been delivered: and the result of the whole with him was, that an inquiry should be instituted, to know whether the author was really *sane*—that

* Meth. Cond. 5. † Syst. Meth. Expos. 31, 32.

is, right in his upper apartments. For should he be found defective there, the business would drop ; since such a being could not be accountable for either his words or actions ; consequently innocent, and none of theirs.

Sapience seeing a number of Lords rising at the same time, asked, " Is congress closed ? " Ere the reply could be given, his *Majesty* announced as the next Speaker,

LORD APISTON, who, from his station, clearly evinced that he was going to support the original motion. He begun with, " Sire,

" This night a Douglas your protection claims .

Strong is his rage, and bitter his resentment.

We are his debtors ; and his high desert

O'ertops our gratitude.

His friend I am, and be not you his foe.

I will protect him, and that with all my power ;

Who, with a father's fondness, loves the boy.

It does behove me instant to declare

The worth of Douglas, and assert his rights.

O my well-belov'd ! O Douglas !, Douglas ! *

" There was a period ever dear to the remembrance of Devils, when the Bible was carefully withheld from the public ; and when, to possess it, was deemed a crime meriting fire and faggot. Those days of ignorance and superstition are gone, and their return appears more hopeless than ever. You, Sire, and the Peers of this realm, are sensible how much that department of our common interest, committed to my care, has been recently injured by the distribution of Bibles. The formation of the British and Foreign Bible Society has given infidelity such a stab in the vitals, that I begin seriously to apprehend its former health and vigour will never be regained. It is the opinion of many, indeed, that infidelity is in a galloping consumption. Your *Majesty* has witnessed the convulsive agonies into which I have been thrown, and how repeatedly hell has resounded with the groans extorted from me by the exertions of that Society. From its increasing prosperity, it is evident my reign upon earth is hastening to its termination. The only hope of protracting my influence among men, depends on the Bible being brought into contempt. This is it which

* Detached parts, apparently, of HOME's *Tragedy of Douglas*.

disposes me to approve of any measure calculated to lessen the regard of mortals for the Scriptures, should the measure even originate with a person of ordinary abilities. The use this author has made of the Bible must lead more or less to its degradation. Scarcely a subject is broached by him, however mean, but different texts are dragged forward to support, illustrate, and embellish. Can we doubt the result? Pressed into such a service, will they not be condemned, and their determinate meaning rendered vague and suspicious? Therefore, though I am free to confess that the noble Lords for the amendment have expressed correct notions respecting his talents, yet as the promotion of my interest does not depend upon these, I consider it my duty to support the original motion.

LORD OLIGORIA was rising—but the clamour for vote was so violent that he was unable to obtain a hearing.

His *Majesty* commanded silence, and read the amendment from the throne, which was carried by a considerable majority; consequently, the motion for *Thanks* was lost. Having calculated upon the amendment passing, his Majesty had previously instructed *Grammateus* to draw up the Letter of *Advice* and *Encouragement*, which he was called upon to read. With promptitude he complied with the request, first reading his own introductory letter.

“SIR,

“I am instructed by his *Satanic Majesty*, my Imperial Master, to inform you, that having convened an especial council of his devoted Peers, to ascertain the merit of your services,

“IT WAS RESOLVED, after deliberate discussion, that a letter of *Advice* and *Encouragement* should be addressed to you; which I herewith have the honour of transmitting. Accept, Sir, the assurance of my high consideration, and believe me to be with all due respect,

“When required,

“GRAMMATEUS.”

(Private Secretary.)

“TO JAMES D—GL—S, late Lay Preacher, Milburn Place,

“GREETING.

“The *spirit* and *design* of your maiden works are highly approved of by us. As we are ever ready to encourage those who are disposed to aid our cause, we desire thus to make known to you our esteem for

your *intentions*, and assure you that any *future* endeavours to befriend us shall meet with all possible respect and the *earliest attention*.* But as you are *young*, and not extensively acquainted with a variety of subjects essential to the interest of Devilism, we take the liberty of offering to you a few words of necessary advice: and when you consider it as the advice of those who have had the advantage of *thousands of years' experience*, we are fully persuaded that it will be received with all the deference due to superiors.—1. *Be cautious how you write*. The propriety of this will appear from the following observations relative to your Pamphlets. We frequently meet with—‘IN MY OPINION’† it is so and so. Though we admire the arrogance which is visible in this, yet it may be ultimately rather injurious: for should mortals, on inquiry, find that it is only the opinion of a ‘*broken-down shoemaker*’, it may fail in its influence with them. Could you substitute OUR for MY, or roundly assert, it is the OPINION OF ALL SENSIBLE PERSONS, it would doubtless be more imposing. ‘Nothing,’ you say, ‘could have induced me to come forward in this public manner but *absolute necessity*.’ Now, as you have some *eagle-eyed* men to deal with, they will be ready to associate your *late bankruptcy* and *present poverty* with your *authorship*, and insinuate that your *necessitous condition* is the cause of your appearing before the public. You also speak of ‘*removing the scales of ignorance*’ which have so long beclouded their *understandings*. From this it might be inferred, that these scales were never seen before, and that no fellow-labourer had ever been employed in the work, which might offend some from whose pens we have derived frequent aid. Nor is it less a folly to ‘depend on Almighty God for assistance,’ when performing *our work*; but, like a *friend*, place your dependence where it ought to rest.—2. *Be judicious in the phrases you employ*. You make use, for in-

* It has been already noticed that Mr. D. has complained of the Methodists being unmindful of *past services*. The same complaint cannot be urged against the *Belzebubian Council*. They have not only attended to the *past*, but promise fair for the *future*.

† “Opinion disposes of every thing. It denominates beauty, justice, and happiness, which are all the world can afford.” I should be very glad to see an *Italian* book, of which I know only the title, which is itself worth a multitude of books, *Della Opinione, Regina del Mondo: Of Opinion, the Queen of the World*. I subscribe to this without knowing it, if there be no evil cloaked under this title.” *Pascal's Thoughts*, 242.

stance, of the term 'ACCORDING TO REPORT.' Now, as little credit is given to *reports*, would it not be more valiant to say, ACCORDING TO FACT, or from OUR CERTAIN KNOWLEDGE? When *reports* are retailed they should always be made as vile as possible, that, when a great deal is *subtracted*, something tangible may remain. But use them sparingly. We, according to report, have been made worse than we really are: nor can you be a stranger of what *report* could say of you—but hush! this among ourselves. Again; in reference to *Preachers' salaries*, you say they 'MAY COST' such a sum. Those who are disposed to think favourably of them, will perceive that they 'MAY' not cost the sum, or even the *third* of what is stated. How much more courageous would it have been to have written, 'THEY DO COST THE PUBLIC so much!' Besides, if the word MAY is to be employed, it would be as easy to write *thousands* as *hundreds*.—3. *Be guarded in your assertions.* Take one example from many. You charge the *Preachers* with 'SWINDLING CHAPELS FROM THE KILHAMITES.' We confess, that your labours would be but ill remunerated by a *fine* for a *libel*, or a *conspicuous station* in the *pillory*. Yet, by such assertions, you commit yourself to their power; and, as you affirm '*they are tolerable proficient in law,*' and a '*few hundreds of pounds are,*' by them, '*considered as no object,*' prudence is required.—4. To conclude: *Pay a little attention to logic; learn to illustrate a subject; and try, if possible, to improve your endowments.* To aid your studies, we would recommend OZELL's *Art of Thinking*,* and LACKINGTON's *Life*; but especially the latter, which, with our friends, is a favourite work. These hints are sufficient, and, if attended to, your improvement will be manifest.

" Given at our Imperial Palace, this 14th night of February, 1815,

" I the King,

" BEELZEBUB."

The Letter being approved of, was ordered to be forwarded immediately. Lord Drimys, referring to the second page of each Pamphlet, where it is observed, that Letters on the subject must be *post-paid*, suggested the propriety of *franking* it; which being done, it was committed to *Grammatophoros*, one of his Majesty's special messengers.

* Is this work recommended by his Majesty, in preference to 'Watts' Logic, because of *Papistical principles* and *hatred of heretics*?

The infernal *Monarch* descended from his towering throne, which was a sufficient indication to his Peers that the *Congress* was dissolved. They instantly took their departure to their different provinces: and some of them winging their flight in the direction where *Sapience* had taken his seat, he looked for his protector, but lo, he was gone. Agitated with fear, he started from the rock; and thus, roused from his *Vision*, he found himself in his library. Having no disposition to retire to rest, he turned to his books, and seeing MONTGOMERY'S "*World before the Flood*", took it from the shelf, and opened on the following passage: "Here is a large web of fiction involving a small part of Scripture! Nothing could justify a work of this kind, if it were, in any way, calculated to impose on the credulity, pervert the principles, or corrupt the affections of its approvers. Here then the appeal lies to conscience rather than to taste, and the decision on this point is of infinitely more importance to the poet, than his name among men, or his interests upon earth. It was his design, in this composition, to present a similitude of events, that might be imagined to have happened in the first age of the world, in which such Scripture characters, as are introduced, would probably have acted and spoken, as they are here made to act and speak. The story is told as a parable only, and its value in this view must be determined by its moral or rather by its religious influence on the mind and on the heart. Fiction though it be, it is the fiction that represents truth, and that is truth. Truth in the essence, though not in the name; truth in the spirit, though not in the letter." These remarks were enhanced in value, when *Sapience* recollected that *Poets* in general adopt the same plan, and that even his LORD and MASTER used *parables* to give point to instruction. He then ran over in his mind a long list of works in justification of Mr. *Montgomery's* remarks; among the endless number of which were, MILTON'S *Paradise Lost*,—DR. JOHNSON'S *Rasselas*,—FENELON'S *Telemachus*,—GESNER'S *Death of Abel*, KLOPSTOCK'S *Messiah*,—BODMER'S *Noah*,—ROWE'S *Letters from the Dead to the Living*,—BERNARD'S *Isle of Man*,—BUNYAN'S *Holy War*, *Pilgrim's Progress*, and *Visions of Heaven and Hell*,—DE FOE'S *Robinson Crusoe*, and *History of the Devil*,—MACGOWEN'S *Dialogue of Devils*,—ROWLAND HILL'S *Sale of Curates*, &c. &c. &c. "Some of these, and many more not named," said he, "were men of *real piety*; others, though perhaps not *experimentally* acquaint-

ed with religion, had a strict regard for *truth*; and others again, were men of *splendid genius*, *solid judgment*, and *extensive learning*." In this way he vindicated the *religion*, the *principles*, and the *talents* of one of his favourite poets, the author of the "World before the Flood."

Thus ends the *first* book of THE VISIONS OF SAPIENCE.

POSTSCRIPT. The Visions being ended, we deem it necessary to notice a few inquiries which the reader may be disposed to make.

Why attempt to answer works which are acknowledged to be so miserably defective in every thing essential to an author? This inquiry has considerable weight. But something, it should be observed, is *due to the public*. An effort has been made to *deceive* them, and to sink in their esteem a considerable portion of the christian community, with whom they have to do in *civil* life. Where the *author* is *known*, and among those who are familiar with Methodism, we are by no means anxious respecting the result. At a distance, however, and with those who are but partially acquainted with the *System Condemned*, his assertions and misrepresentations may be received, and therefore need refutation. It will not be considered satisfactory to the public, to say, "He is too low for attention." They may reply, "It is possible for a fool to speak the truth; and if his testimony is not contradicted by those who have it in their power to falsify what he has affirmed, we owe even fools the respect to admit their evidence." To expose imposition and preserve the credulous from its consequences, cannot be an useless labor.

———— Pudet hæc opprobria nobis

Et dici potuisse, et non potuisse refelli.

Ovid. Metam. 1. 758.

To hear an open slander is a curse;

But not to find an answer is a worse.

It should be observed too, that something is *due to Methodism*. The System, its Preachers, and the Members, have been held up to infamy; under the pretence of zeal for the purity of religion. Hence, they ought to be *justified*. Finally, something is *due to the author*, who, as a calumniator, ought not to be allowed to spit his venom with impunity. He has been a *bad boy* and ought to be *whipped*. It is neither *weakness* nor *wickedness*, that should induce us to *spare the rod*. His puny efforts have been sufficiently noticed: and from these,

we cannot forbear exclaiming, in the language of the Latin motto on the title page,

"Wert thou a *lion*, how wouldst thou then behave?"

He, however, has been *leniently* dealt with this time. Should he have the temerity to suffer himself to be tied to our post again, he may expect CRITICOS to *pierce him through and through*, and CASTIGATOR to *peel his bark and hammer his hide*.

Why should two persons answer one author in the same work? We have scarcely any other plea besides that of *expedition*. Seeing the necessity of a *speedy* reply, and having a *variety* of other *avocations* to attend to, it was agreed that each should give a small portion of time to the work, to expedite business. But why apologize here? We have instances of *two, three, and four* different authors, in *separate* Pamphlets, answering the *same work*. It is only *uniting*, therefore, in the *same reply*, the works of *two* different men. Indeed, it seems now becoming rather fashionable to see a title page adorned with *two names*. Hence, we find a BEAUSOBRE and LENFANT's *Introduction to the Reading of the Holy Scriptures*—BOGUE and BENNETT's *History of the Dissenters*,—GOOD, GREGORY and BOSWORTH's *Pantologia*,—HODGSON and BUTLER's *Translation of Lucien Bonaparte's Poem*. And why not *The Visions of Sapience*, by CRITICOS and CASTIGATOR? Fare thee well for the present.

EXPLANATION OF THE NAMES.

ACRIBES, from the Greek, *accurate or consistent*.
AGEIRO, Ditto, *to gather together*.
APISTON, Ditto, *hypocrite or unbeliever*.
ASEBES, Ditto, *impious or ungodly*.
ASPONDOS, Ditto, *implacable*.
BEELZEBUB, Ditto, *Prince of Devils*.
Ditto, in the Hebrew, *Lord of dung*.
BOLIS, from the Greek, *a sounding line, to try the depth of any thing*.
BOULEUTES, Ditto, *a counsellor*.
BROTHEUS, the son of Vulcan and Minerva, who threw himself into Mount Etna because he was deformed.
CASTIGATOR, from the Latin, *one who chastises*.

CRITICOS, from the Greek, *a discernor, a critic*.
DRIMYS, Ditto, *sharp, cunning*.
GRAMMATEUS, Ditto, *a secretary, or scribe*.
GRAMMATOPHOROS, Ditto, *a letter carrier*.
KALUPTO, Ditto, *to cover, hide, or conceal*.
LAMUROS, Ditto, *factious, witty*.
MATAIOTES, Ditto, *vanity*.
OLIGORIA, Ditto, *negligence, contempt*.
PEIRA, Ditto, *experience, trial, proof*.
PSEUSES, Ditto, *a liar*.
SAPIENCE, from the Latin "*sapientia*," *wisdom, discretion*.
SERUS, Ditto, *the god of opportunity*.



FINIS.

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